The Outlook

Volume 81 Saturday, September 9, 1905 Number 2

CONTENTS

THE WEEK

The Terms of Peace 47
The Effect in Tokyo and St. Petersburg ... 47
International Opinion 48
The History of the Treaty 49
The War in Retrospect 50
The Hankau Railway 51
India's New Viceroy 52
Filipino Grievances Heard 52
An International Peace Congress 53
Mr. Jerome and the Mayoralty Campaign .. 54
Kansas's New Oil Situation 55
Christianity in China 57
Social Studies in the Churches 57

EDITORIALS

The Peace of the President 58
The Real Victory at Portsmouth 59
Gifts and Moral Independence 61
The Spectator 62

CONTRIBUTED ARTICLES

The Portsmouth Conference 65
From a Staff Correspondent

The Taft Party's Reception in Japan 67
From a Special Correspondent

Summer Vesper Sermons.—XI. The Hem of Christ's Garment 69
By Lyman Abbott

Foreign Missions as Social Settlements 70
By the Rev. S. L. Gulick, D.D.

The Children of Immigrants in the Public Schools 74
By Hortense M. Orcutt

Through the Eye of a Needle 78
By Katherine Reed

The College Student and the Bible 83
By Henry T. Colestock

BOOKS AND AUTHORS

Leaves from a Reformer's Note-Book (Holyoake) 85
Books of the Week 88

CORRESPONDENCE 90

THE OUTLOOK is a Weekly Newspaper and an Illustrated Monthly Magazine in one. It is published every Saturday—fifty-two issues a year. The fourth issue in each month is an Illustrated Magazine Number, containing about twice as many pages as the regular weekly issue, and many pictures.

PRICE.—The subscription price is Three Dollars a year, payable in advance. Ten cents a copy.

POSTAGE IS PREPAID by the publishers for all subscriptions in the United States, Hawaiian Islands, Philippine Islands, Guam, Porto Rico, Tutuila (Samoa), Shanghai, Canal Zone, Cuba, Canada, and Mexico. For all other countries in the Postal Union add $1.56 for postage.

CHANGE OF ADDRESS.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

DISCONTINUANCES.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

HOW TO REMIT.—Remittances should be sent by Draft on New York, Express-Order, or Money-Order, payable to order of THE OUTLOOK COMPANY. Cash should be sent in Registered Letter.

LETTERS should be addressed:

THE OUTLOOK COMPANY

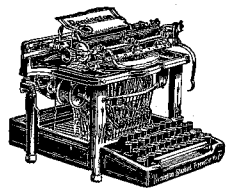
Chicago Office, 1436 Marquette Building 287 Fourth Avenue, New York

Copyright, 1905, by The Outlook Company. Entered as second-class matter in the New York Post-Office.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The man who buys any other Typewriter always HOPES it will be as good as the

Remington



Remington Typewriter Company
New York and Everywhere

Established 1884. Assets $4,500,000.00

NINETEENTH WARD BANK

East 57th Street.
New York,
pays in the Interest Department

4% Compound Interest.

Where Are You Keeping Your Money?

Only 28% of Americans live in towns where there are savings banks. Most of the remaining 72% have money laid by, hidden in their houses. Is it safe? Few have fireproof safes, and these are not burglar-proof. A skillful burglar could probably open your safe in ten minutes.

Send for Pamphlet,
Banking By Mail.

Warner M. Van Norden,
President.

VOSE

HAVE BEEN ESTABLISHED
54 YEARS

and are receiving more favorable comments to-day from an artistic standpoint than all other makes combined.

WE CHALLENGE COMPARISONS.

By our easy payment plan every family in moderate circumstances can own a **vose** piano. We allow a liberal price for old instruments in exchange, and deliver the piano in your house free of expense. You can deal with us at a distant point the same as in Boston. Catalogue, books, etc., giving full information mailed free.

VOSE & SONS PIANO CO.,
160 Boylston St., Boston, Mass.

PIANOS

The Farmers' Loan and Trust Company

Chartered 1822
Nos. 16, 18, 20 and 22 WILLIAM STREET
NEW YORK

CAPITAL, - - $1,000,000 00
UNDIVIDED PROFITS, 7,000,000 00

The Company is a legal depositary for moneys paid into Court, and is authorized to act as Executor, Administrator, Trustee, Guardian, Receiver, and in all other Fiduciary capacities.

Acts as Trustee under Mortgages made by Railroad and other Corporations, and as Transfer Agent and Registrar of Stocks and Bonds.

Receives deposits upon Certificates of Deposit, or subject to check and allows interest on daily balances.

Manages Real Estate and lends money on bond and mortgage.

Acts as Agent for the transaction of any approved financial business.

EDWIN S. MARSTON, President.
THOS. J. BARNETT, 2d Vice-President.
SAMUEL SLOAN, Jr., Secretary.
AUGUSTUS V. HEELY, Asst. Secy.
WILLIAM B. CARDOZO, Asst. Secy.
CORNELIUS R. AGNEW, Asst. Secy.

BOARD OF DIRECTORS:

Samuel Sloan,
William Waldorf Astor,
D. O. Mills,
Robert F. Ballantine,
Franklin D. Locke,
George F. Baker,
A. G. Agnew,
Charles A. Peabody,
Hugh D. Acuhincloss,
James Stillman.
Henry A. C. Taylor,
D. H. King, Jr.,
Robert C. Boyd,
E. R. Holden,
William Rowland,
Edward R. Bacon,
Henry H. Rogers,
Edwin S. Marston,
Moses Taylor Pyne,
S. S. Palmer,
Cleveland H. Dodge,
John L. Riker,
Daniel S. Lamont,
Henry Hentz,
H. Van Rensselaer Kennedy,
Archibald D. Russell,
P. A. Valentine.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Outlook

SATURDAY, SEPTEMBER 9, 1905

The Treaty of Peace

On Tuesday morning of this week it was announced that the peace treaty would in all probability be signed that afternoon. The agreement on terms of peace, as reported last week, was one of the most profoundly significant events of our time. The drafting of a treaty was immediately intrusted to the capable hands of Professor Frederick Martens and Mr. Henry Willard Denison, the legal advisers of the Russian and Japanese Foreign Offices. Some additional details have come to light since the announcement that the Mikado had receded from the indemnity demand and the Czar from a refusal to cede territory. The Japanese may well feel that theirs is a great material victory, after all. They are now supreme in Korea, southern Manchuria, and southern Saghalien. As to the last named, the Japanese bind themselves not to fortify their part of the island on a reciprocal promise from the Russians as to their part. The recognition of Japan's possession of the Chinese Eastern Railway involves a payment by Russia to China of a sum for China's interest in the road. If Japan surrenders the road to China, she may thus obtain an indirect spoil of war from Russia. In addition, China would have to reimburse Japan for the expense incurred in the railway's restoration, in changing the gauge, and in rebuilding the bridges. For the road's short distance southward from Harbin still to be retained by Russia and Japan (unless the latter sells the road to China), railway guards for the protection of the respective properties are to be allowed, and, in case of disorder, troops; but the number is in no case to exceed those required, and they are to be recalled as soon as their mission is accomplished. This provision would still seem to give to Russia the control of much the larger part of Manchuria and one of its particularly valuable sections, for the Sungari valley and the adjacent regions form the granary for that part of the world. The Russians may, therefore, well be content that the victorious Japanese did not push their successes as far as Harbin before the peace conference was called. In this region Russia may perhaps remain the great power which she has been; but it is folly to contend, as does Mr. Witte in his grandiloquent despatch to the Czar, that "Russia will remain in the Far East the great power which she hitherto has been and will be forever." It is a satisfaction to add that the peace terms are taking on a character of commercial amity and good will which may mean much for the future, indeed may lead to a possible commercial Russo-Japanese alliance, such as Mr. Witte recommended years ago. An agreement to cease hostilities has now been signed by the plenipotentiaries, to take effect after the signing of the peace treaty. Twelve articles of that treaty were last week agreed upon. Full summaries of the text, when completed, if not the actual text itself, will be cabled to Tokyo and St. Petersburg for approval. The subsequent exchange of ratifications by the two Governments will be only a formality.

❀

The Effect in Tokyo

When the news reached Tokyo that very important concessions had been made to obtain peace, bitter resentment was aroused. The terms were described by the people as "a disgraceful surrender." The newspapers immediately and savagely attacked the Katsura Cabinet; some papers even appeared with black lines, denoting mourning, under the caption "Humiliating Peace." Among the soldiers now in Japan strong indignation was manifest. Those who had helped to achieve a long, unbroken, and unprecedented

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

series of victories learned that Japan was to retire from half of an island all of which is now under her actual government, and that Russia was not to pay an exemplary money penalty for the sacrifice which she had forced. No matter what Japan had already gained, morally and materially, these seemed ignominious terms of peace. Besides, Japanese opinion was practically unanimous that in the next battle the Russian forces would be annihilated and that all eastern Siberia would shortly be overrun. Only a comparatively small number of Japanese expressed satisfaction that the Mikado, in view of the impossibility of collecting an indemnity from Russia, had decided not to spend two dollars in order to obtain one. Most observers believe, however, that Japanese patriotism will not long oppose any decision of the Mikado: first, because no Japanese may criticise his Emperor; and, secondly, because the Mikado's moderation must before long appeal to the native common sense. This will be strengthened by the plaudits of the neutral nations, now acclaiming Japan as truly great, not only in war-making, but in peace-making. The ultimate cause for the change in the Mikado's instructions is supposed to be the counsel of the "Elder Statesmen," Marquis Ito, Count Inouye, Count Matsugata, and Marshal Yamagata, the men who brought their ruler safely through the revolution which put an end to the Shogunate, reinstated him in the power which for long ages had been denied to his immediate ancestors, and have wisely counseled him since then in every important crisis. They seem the real rulers of Japan.

❀

The Effect in St. Petersburg

In St. Petersburg the news was received without much manifestation of joy. Though expressions of relief were heard that there was to be no further bloodshed, the common designation of the conclusion of the Portsmouth negotiations was, "An inglorious peace." Throughout the provinces, however, there appears to have been a far greater expression of satisfaction, if we may judge from the despatches received from such widely separated places as Libau, Nijni-Novgorod, Kiev, Kharkov, Smolensk, Saratov, Odessa, and Baku. Russian newspaper opinion is also instructive. The "Russ" says:

All we could have expected was avoidance of diplomatic defeat. This seems to have been accomplished.

The "Novoe Vremya" says:

Japan is dissatisfied with the peace. So are we. President Roosevelt was in favor of Russia ceding the island of Saghalien and paying an indemnity. This does not please us. This peace is only one phase in our relations with Japan, which are only beginning. We shall rest and then doubtless go on.

The "Sviet" says:

General Linevich's army is not destroyed. The present treaty puts off but does not exclude war; only a bucket of cold water has been poured over it out of the Fountain of Humanity with which President Roosevelt is now irrigating all the world.

The St. Petersburg "Gazette" remarks:

We have been overcome, not by Japan, but by our dishonesty, happy-go-luckiness, and laziness. The dreadful lessons of this war will not be fruitless and will force us toward better forms of life. America and her noble and brave President have rendered us great service.

❀

International Opinion

Among the unparalleled number of congratulatory despatches received by President Roosevelt from crowned heads, distinguished statesmen and churchmen, municipal governments, and many social, philanthropic, and religious societies, the Czar's and Mikado's messages are of course of prime note. The Czar says:

Accept my congratulations and warmest thanks for having brought the peace negotiations to a successful conclusion owing to your personal energetic efforts. My country will gratefully recognize the great part you have played in the Portsmouth Peace Conference.

The Mikado's message has especial significance in its last sentence. In all it reads:

I have received with gratification your message of congratulation conveyed through our plenipotentiaries and thank you warmly for it. To your disinterested and unremitting efforts in the interest of peace and humanity I attach the high value which is their due and assure you of my grateful appreciation of the distinguished part you have

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

taken in the establishment of peace based upon principles essential to the permanent welfare and tranquillity of the Far East.

The German Emperor telegraphed as follows:

Just received cable from America announcing agreement of peace conference on preliminaries of peace. I am overjoyed; express most sincere congratulations at the great success due to your untiring efforts. The whole of mankind must unite, and will do so, in thanking you for the great boon you have given it.

In acknowledging this latter despatch Mr. Roosevelt expressed his appreciation of the Kaiser's co-operation at every stage in the effort to bring about peace. This should set at rest any contrary suppositions. King Edward telegraphed:

Let me be one of the first to congratulate you on the successful issue of the peace conference, to which you have so greatly contributed.

As to Mr. Witte's "diplomatic victory," the consensus of English opinion seems to be expressed by the London "Outlook," which says:

In the matter of indemnity, Japan yielded to inexorable conditions; in the matter of Saghalien, she allowed herself to be outgeneraled.

Mr. Roosevelt's part in the negotiations was also abundantly recognized. The London "Speaker's" comment has special point:

Those who, like ourselves, always mistrusted President Roosevelt's policy and blamed him for certain definite acts, yield to none in recognizing the great service he has rendered the world, to the gratitude of which he is entitled. It is to his initiative, untiring energy, and refusal to despair of the successful outcome of the conference that peace is largely due.

❀

The History of the Peace Treaty

The negotiations which have now reached so satisfactory a conclusion had their inception almost exactly three months ago with informal conferences at the White House, on June 1, between President Roosevelt and the Japanese Minister, Mr. Takahira, and on the following day between the President and the Russian Ambassador, Count Cassini. The President had several months before this sounded the St. Petersburg Government as to its willingness to consider the terms of peace known to be then in the minds of the Japanese statesmen, but without result. At the interviews of June 1 and 2, however (the battle of Mukden and the battle of the Sea of Japan having occurred in the interim), the prospect of peace seemed more encouraging. The American Ambassador to Russia, Mr. Meyer, under explicit and minute instructions from Washington, secured an audience with the Czar at Tsarkoe-Selo, and the result, together with the already existing knowledge of Japan's attitude, was such that the time was deemed ripe for formal proposals. An identical note was therefore sent on June 7 to Tokyo and St. Petersburg. We give it here entire:

The President feels that the time has come when, in the interest of all mankind, he must endeavor to see if it is not possible to bring to an end the terrible and lamentable conflict now being waged. With both Russia and Japan the United States has inherited ties of friendship and good will. It hopes for the prosperity and welfare of each, and it feels that the progress of the world is set back by the war between those two great nations.

The President accordingly urges the Russian and Japanese Governments, not only for their own sakes but in the interest of the whole civilized world, to open direct negotiations for peace with each other. The President suggests that those peace negotiations be conducted directly and exclusively between the belligerents; in other words, that there may be a meeting of Russian and Japanese plenipotentiaries or delegates without any intermediary, in order to see if it is not possible for those representatives of the two Powers to agree to terms of peace. The President earnestly asks that the Russian Government do now agree to such a meeting, and is asking the Japanese Government likewise to agree.

While the President does not feel that any intermediary should be called in in respect to the peace negotiations themselves, he is entirely willing to do what he properly can, if the two Powers concerned feel that his services will be of aid, in arranging the preliminaries as to the time and place of meeting. But if even these preliminaries can be arranged directly between the two Powers, or in any other way, the President will be glad, as his sole purpose is to bring about a meeting which the whole civilized world will pray may result in peace.

This note, both in substance and expression, received the approval of the statesmen and the press of the entire world. Japan accepted the proposal

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

within two days, Russia within the week. Discussion as to the place of meeting followed: Paris, The Hague, Chefoo, and Geneva were mentioned, but each for pretty obvious reasons was unacceptable to one or the other of the parties involved. Washington was suitable in all ways but for its summer heat, and this disadvantage was obviated by the choice of Portsmouth, where the United States Government was able to furnish a suitable building for the use of the plenipotentiaries in conference and to guard the secrecy of their proceedings. The choice of envoys was naturally a most important matter: Japan, with little hesitation, named Baron Komura, Minister of Foreign Affairs, and Mr. Takahira. Russia showed some hesitation; the appointment of Mr. Muraviev was actually made, but was withdrawn and the name of Sergius Witte substituted at the last minute, while Baron Rosen, the present Russian Ambassador at Washington, was made his associate. The Outlook has published personal articles about all of these men and need not here describe their qualifications and experience. On Saturday, August 5, Mr. Roosevelt introduced the plenipotentiaries of the two nations on board the Mayflower, and on that occasion offered the following toast and wish:

> Gentlemen, I propose a toast to which there will be no answer, and which I ask you to drink in silence, standing. I drink to the welfare and prosperity of the sovereigns and the peoples of the two great nations whose representatives have met one another on this ship. It is my most earnest hope and prayer, in the interest not only of these two great powers, but of all civilized mankind, that a just and lasting peace may speedily be concluded between them.

The actual sessions of the conference began at Portsmouth on August 9, and the Japanese terms were presented. The history of the ensuing demands and counter-demands, concessions and refusals, and of the final recession on August 29 by Japan from certain of its earlier positions and the immediate acceptance of the reduced conditions by Mr. Witte, has already been told in full from week to week in The Outlook, in so far as these facts were allowed to become known publicly.

The War in Retrospect

In the terrible conflict ended at Portsmouth last week after twenty months of warfare, the Japanese lost no engagement of any consequence either at sea or on land, while Russia retires from the war with her navy all but annihilated and without a single land victory worthy of the name to her credit. Rough estimates of the money cost of the war to Russia and Japan are a thousand million dollars for the first and half that amount for the second. In all, Russia is supposed to have had about 800,000 men in the field, Japan perhaps 700,000; while the number of men killed or disabled by wounds or illness has been roughly estimated at 375,000 for Russia and 250,000 for Japan. The Japanese total was, on the one hand, increased to larger proportions than one would expect by the terrible slaughter in the early stages of the attack on Port Arthur (probably their most serious error in the whole war was the belief that they could capture that all but impregnable fortress by frontal attack), and, on the other hand, was kept down by Japan's superb medical and sanitary organization, in which the best attainments of Western nations were far surpassed. Looking for the most salient events of the war, one finds on the naval side three critical episodes: the sudden attack on the Russian war-ships at Chemulpo and the night attack at Port Arthur on February 8 and 9, 1904; the naval battle off Port Arthur on August 10, with the following fight with the Vladivostok squadron four days later; and, finally, the tremendous battle of the Sea of Japan on May 27 and 28. By the first Japan crippled the sea power of her enemy seriously at the outset; by the second it was made clear that if Russia was to contest Japan's supremacy at sea, naval reinforcements must be had; by the third, those reinforcements, after a voyage of seven thousand miles from the Baltic, were at one blow destroyed, captured, or driven helpless and crippled into foreign ports. In the war Russia lost about fifty battle-ships, cruisers, and destroyers, Japan about nine; while Japan's navy, through captures and the raising of sunken Russian ships, is stronger at the end of the war than at

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

its beginning. Not one Japanese ship surrendered in the war. Four Russian admirals perished in the war, while Admiral Rojesvensky has been in Japan's hands a wounded prisoner; on the other side no naval officer of this rank, we believe, was lost; while Admiral Togo, and in a less degree Admirals Uriu and Kamimura, have won place in the highest rank of the world's great naval victors. In the military field Japan's unbroken list of victories reaches from that at the Yalu River (May 1, 1904) to the occupation of Saghalien, after beating down slight resistance, a few weeks ago. Marshal Oyama, in supreme military command, has given semi-independent authority to Generals Kuroki, Nogi, Oku, and Nodzu, and their strategy has been remarkable for the precision and effectiveness with which their armies have acted, now separately, now unitedly. In the siege of Port Arthur for about six months the Japanese were baffled by the Russian defenses; over thirty distinct attacks are recorded; the surrender (January 2, 1905) put in General Nogi's hands General Stoessel's force of about 45,000 men and 775 guns; the total casualties on both sides have been put at about 125,000. With this exception, the plan of campaign was carried out steadily, progressively, and, in a large sense, "as prearranged." The successive steps in the Russian retreat through Korea and Manchuria toward Harbin were the battles of the Yalu River, Nanshan Hill and Kinchow, Telissu, Liaoyang, Sha River, Hun River, and Mukden. The last named was by far the greatest land action of the war, and indeed of all modern history. Its front extended for over eighty miles, and Russia's casualties were double Japan's and not far from 90,000, with a loss, it is said, of about 40,000 prisoners. The total number of men engaged in this battle was not far from 750,000.

❀

The Hankau Railway

Last week Mr. Pierpont Morgan had an interview with President Roosevelt concerning the concession to the American China Development Company of the right to build a railway from Canton to Hankau. The stockholders of that company met on the following day and decided to sell the concession back to the Chinese Government. It is understood that that Government's offer is $6,750,000. This is perhaps the most valuable railway grant ever bestowed by the Chinese Government to foreigners. It followed in 1898 that Government's grant to a Belgian syndicate to build a railway from Hankau to Peking. Thus the two roads together would form the great north and south trunk line of China, the east and west line being a waterway—the Yangtse River. There has been continued trouble with the American concession. The Chinese never acted fairly and squarely with the prospector who reported on the desirability of the enterprise, with the constructor who actually built twenty-odd miles of road, or with the capitalists who have been endeavoring, against great odds, to develop the enterprise normally and not in a spirit of "graft." The recent boycott of American goods, merchants, and teachers also extended to the American railway. Rioting occurred. The Chinese Government put into execution what it had before justly threatened when Belgian purchases of the stock seemed to indicate a change in ownership; it canceled the American concession, offering to pay $6,750,000 indemnity. Many Europeans in China, as well as the Americans there, have deprecated the surrender of the concession, because it was as important politically as financially. A blow to American prestige in China ought, they said, to be avoided. Many stockholders, however, recommended an acceptance of the Government's offer. They showed every desire to do what American interests in China demanded, but maintained that the Imperial Government's attitude left to them no other course. The statement has appeared in a number of journals, American and foreign, that the matter had some connection with the peace negotiations between Russia and Japan, and the announcement of the surrender of the concession, coming within a few moments of that of the agreement on peace terms, lent some force to the supposition. There is, however, no base for the rumor. It

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

is true that Japan has a concession for a road from Fuchau to a point on the Hankau line, and it is not impossible that she may obtain the concession for building the Hankau line as well; if so, she will probably need foreign capital, and turn to America for it. Under existing circumstances, the management of Chinese railways by a Chino-Japanese company, backed by American capital, would seem to indicate to our investors the line of least resistance.

❀

India's New Viceroy

It is apparent that the British Government has acted wisely in sending to India as Viceroy a man with both civil and military training, as the probability of harmonious relations between him and the General whom Great Britain now evidently thinks it necessary should remain on guard over her Indian Empire is thereby greatly increased. The new Viceroy, Gilbert John Elliot, fourth Earl of Minto, was born in 1845 and hence should now be in the prime of matured wisdom and experience, such as are needed in the ruler of the great Indian Empire, with its millions of subjects and with at least one powerful and ambitious rival in Asiatic empire on its northwestern boundary, now regarded by Lord Kitchener as the Empire's danger point. Educated at Eton and Trinity College, Cambridge, Earl Minto has had that wide and varied experience, civil and military, which fits for rule—an experience such as is rarely possible to any one except to a subject of Great Britain's world empire. Entering the Scots Guards and winning place and honor, then serving as a newspaper correspondent in Paris in the stormy days of the Commune and afterwards seeing service in the Turkish War of 1877, serving under Lord Roberts in the Afghan War in 1879, in 1882 we find him fighting in Egypt in the battle of Tel-el-Kebir, and in 1883-85 in Canada as the Military Secretary to Governor-General the Marquis of Lansdowne. In 1885 he was Chief of Staff in the Northwestern Canadian rebellion. This varied experience, however, did not avail him when in 1886 he became a candidate for Parliament, and he was defeated. He was appointed Governor-General of Canada in 1898, and retired last November. His service in Canada cannot be pronounced as specially brilliant or significant of his abilities as a ruler, as the chief duty of the Governor-General is "doing nothing" and maintaining as pleasant relations as possible with both parties. It may be remarked, however, that Great Britain never chooses any but able and diplomatic men for that important post, and the training it affords ought to be specially valuable to the Earl in a post of honor in India which is second only to that of the King. A fact which renders his appointment of historic interest to Americans is that one of the family was a Lieutenant-Governor of New York before the Revolution. Another member of the family was also a Governor-General of India in 1807—almost a century ago. There is every reason to believe that under the circumstances his appointment to the highest position under the Crown is a fortunate one. While there is general regret expressed in England over the resignation of Lord Curzon, it is recognized that Lord Kitchener is needed in India, and, that being the case, it is essential that there should also be a Viceroy more in sympathy with Lord Kitchener's plans for the defense of India than was Lord Curzon. Accepting the appointment after Kitchener's preponderant place in military matters in India has been duly recognized by the home Government, there will be no necessity for disagreement between the Viceroy and the Commander-in-Chief, and it is confidently expected that they will work together harmoniously in building up and strengthening the Indian Empire.

❀

Filipino Grievances Heard

Secretary Taft and the other official representatives of the United States Government accompanying him have not confined their attention solely to the study or observation of present conditions in the Philippines. Secretary Taft, by his personal presence, has given a valuable support to Governor Wright, and, indeed, the presence of the whole

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

party in the Philippines has been an effective weight in overbalancing the faction of selfish and materialistic Americans who have little sympathy with the natives. Last week, moreover, at a meeting in Manila, twenty visiting Congressmen gave to any Filipino who had grievances to make known an opportunity for a hearing. Representative Jones, of Virginia, acted as the Filipino "semi-sponsor," and arranged to give all a chance to speak. A number of so-called agitators were present. Many of the speakers were impracticable. One native, for instance, is reported to have discussed the argument against independence based on the lack of a common language in the Philippines. He replied by comparing the tribal tongues in the Philippines with the three different languages spoken in Great Britain—English, Scotch, and Irish! the implication being that the difficulties thus encountered in Great Britain might be perfectly well overcome in the Philippines. Indeed, this meeting seems to have proved not only a wise safety-valve for dissatisfied natives, but also a pretty convincing evidence for the Congressmen present that the Filipinos are altogether unfit for independence. On another page we print a letter from a special correspondent with the Taft party on the significance of the reception accorded the party in Japan. With the new position attained by Japan as a result of this war, it becomes increasingly important that our relations with the East, made especially intimate by our possession of the Philippines, should be stable, and our Eastern policy wise. It is therefore particularly happy that such a considerable number of our public men, especially those responsible for National legislation, should be seeing with their own eyes at this time the region and people whose interests they will be called upon to consider and protect.

❀

An International Peace Congress

Nothing could be more auspicious or more incitive of hope than the fact that the Interparliamentary Congress at Brussels had been in session only a day when the great news of the Peace Treaty at Portsmouth reached it, while simultaneously a second Hague Conference became almost a certainty for the near future. Practically all the parliaments of the great nations were represented by delegations sent to the Brussels Congress. The very first action of the Congress was to recognize President Roosevelt's two conspicuous movements for universal peace—the bringing together of Russia and Japan, and the calling of a second Hague Conference; and resolutions of appreciation and thanks were unanimously and enthusiastically adopted. This country also assumed first prominence in the most important matter brought before the Congress for discussion. This was the report by Mr. Bartholdt on behalf of the United States of a series of resolutions which outline a model arbitration treaty and a plan for a permanent Congress to be submitted to the approaching second Hague Conference. The project of a permanent Congress of Nations was in these resolutions urgently recommended, and a basis of organization and representation for such a congress submitted. As these proposals are likely to be the subject of future discussion the world over, we give them here in full:

First—An International Congress of two houses, a Senate and a House of Deputies.

Second—Each nation to have two representatives in the Senate, and representation in the House of Deputies proportionate to its international commerce.

Third—Each nation to choose and maintain its own representatives in the International Congress, and to have power of recalling them at any time. The term of office to be eight years, unless otherwise fixed by each nation for its own representatives.

Fourth—Each member to have one vote.

Fifth—Majority to rule in all matters, and concurrence of both houses necessary.

Sixth—Each nation to have the right to withdraw at any time from the Congress.

Seventh—The territorial and political integrity of each nation represented in the Congress to be respected by all nations represented.

Eighth—Deliberations of the Congress to be confined to matters which directly affect intercourse between nations, and its resolutions limited to the declaration of general rules or principles for the conduct of such intercourse, and these resolutions to be recognized as law by the nations, unless they are vetoed by an agreed number of national parliaments.

Ninth—Each nation to treat all other nations on equal terms in matters of commerce,

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

whether they be or be not represented in the International Congress; except that any nation can raise a commercial barrier against any other nation equivalent to such other nation's tariff wall.

Tenth—While remaining in the Congress, each nation to have the right to arm itself according to its own judgment.

Eleventh—War to remain a lawful mode of action in any dispute, except as the several nations agree to refer controversies to arbitration by special or general treaties of arbitration.

Twelfth—The armed forces of all the nations represented to be at the service of the Congress for the enforcement of any decree rendered by the Hague Court, according to treaties of arbitration.

Even more interest was excited by Mr. Bartholdt's so-called "model treaty" than by the plan for the international parliament. Its main provision was certainly novel and almost startling—namely, that the plan followed in the Treaty of The Hague should be reversed in method although not in purpose. Mr. Bartholdt would have the nations bound to submit all questions at issue to international arbitrament, but would release them from any obligation to accept the award made. Under the present treaty each nation may decide for itself whether or not a particular dispute comes under the definition of those which need not be arbitrated; but, having once submitted a question, it must accept the award. The projector of this idea argues that, paradoxical as it may seem, better results would ensue, because the justice involved in any question would be made clear to the world by the arbitrators, and, morally, the pressure to follow a just reward would be overpowering; while if the questions submitted really involved national existence, honor, or self-respect, this would become equally clear to all the world, and no blame would attach to a nation which refused to accept such an award. Mr. Bartholdt's plan to reverse the policy adopted by the Hague Treaty is so radical an innovation that it seems at best, for the present at least, impracticable. Its ingenuity, however, cannot be denied. The delegates generally seemed of the opinion that the magnitude of the scheme for the permanent international parliament required mature consideration. Count Apponyi, of Austria-Hungary, declared: "The American idea of an international parliament to define international law precisely is a grand and bold movement characteristic of American initiative; but American boldness must be combined with European caution." His proposition that the subject should be referred to a committee to report in three months was cheerfully accepted by Mr. Bartholdt.

❀

Mr. Jerome and the Mayoralty Campaign

The approaching election for Mayor and other city officers in New York is now heralded by the discussion as to anti-Tammany candidates. At a conference held last week, the Republican organization, the Citizens' Union, and the body known as the Municipal Ownership League discussed the possibility of uniting forces in opposition to Tammany Hall. These three bodies are fairly well agreed in their opposition to Tammany; they have yet to come to an agreement on candidates and campaign issues. The Republican party was the first to formulate the issue, which it stated to be "whether the city government should be administered in the interests of the public utility corporations and the leaders of Tammany Hall;" and it favored the "establishment of a public lighting plant which will secure the benefits of cheaper and better gas [the italics are ours] *to every inhabitant of the city*." This resolution has startled more than one stanch Republican paper in New York into a little soberer consideration of municipal ownership than has been apparent heretofore. The Republicans having brought an issue to the conference, the Citizens' Union brought a candidate, the present District Attorney of the County of New York, Mr. William Travers Jerome. Although the Union made it clear that Mr. Jerome had given no explicit consent for the use of his name as candidate for Mayor, it persuasively set forth Mr. Jerome's qualifications for the office. Certainly Mr. Jerome has exhibited a high degree of executive ability and great discrimination in his appointment of subordinates. The Municipal Ownership League, an organization in which Mr. Hearst, of newspaper notoriety, is the moving spirit,

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

naturally approved of the issue of municipal ownership, although the League would have preferred a more unqualified statement; but it distinctly expressed its opposition to Mr. Jerome as a candidate. This it based on two grounds: first, because of Mr. Jerome's alleged animosity to organized labor (he has sent, it will be remembered, more than one labor leader to prison for graft); second, because of his alleged prejudice against the Jews (one, at least, of the lawyers whom he has convicted for rascality is a Hebrew). We do not believe that these appeals to class and race feeling will succeed. It is not necessary to be lenient with scalawags in order to be friendly with all classes and all races. Certainly the important principle of municipal ownership will not gain adherents, although it may gain nominal supporters, by the resort to unworthy political tactics. The Republicans and the members of the Citizens' Union may disagree as to Mr. Jerome's fitness for the office of Mayor, but it should be for other reasons than those offered at this conference. A more genuine objection to Mr. Jerome is that he has not been identified with the municipal ownership issue; but the platform prepared by the Citizens' Union, favoring municipal ownership, not necessarily involving municipal operation, has been, it was announced, read and approved by Mr. Jerome. Afterwards, however, Mr. Jerome stated that he would "not under any circumstances be candidate for the office of Mayor." He still desires to be renominated by petition as District Attorney. He is certainly the most interesting political figure in New York to-day.

❀

Kansas's New Oil Situation

No State oil refinery is to be built in Kansas. The central idea upon which was based the fight against the oil trust in last winter's agitation has been declared by the State Supreme Court to be unconstitutional for the reason that the State may not go into business. The pretense that the State oil refinery was to be a "branch penitentiary" is declared by the Court a subterfuge. With true Western versatility in public affairs, Kansas has a far different viewpoint on this question to-day than it had six months ago. It is even doubtful if a State refinery law could now be adopted. Business men generally outside the oil counties (twelve out of the one hundred and five counties of the State) were, it is believed, opposed to the refinery. They looked upon it as a doubtful financial venture and as tending toward Socialism. Sentiment, on the other hand, was largely for it. "There was," says an exceptionally well-informed Kansas correspondent of The Outlook, "something thrilling in the picture of a great State throttling the mighty oil trust—the same kind of thrill that in Populist times came from descriptions of Kansas's coming conquest of Wall Street. It did not matter that but $400,000 was to be used against the Standard's millions, or that but two thousand barrels of oil were to be refined out of a daily production of fifty thousand barrels—the idea was fascinating." The fight against monopoly in oil in Kansas now rests with the independent refineries, backed by the new laws regulating freight rates on oil, making pipe lines common carriers, and preventing discrimination between localities in selling refined products. "We are satisfied," said the manager of one of the independents. "The State refinery would have been but another competitor, and a serious one, as it would have sold refined oil at cost." Eight or ten independent refineries may be in operation by mid-autumn if present plans are carried out, half of them owned by large investors, the remainder built from hundreds of stock subscriptions solicited through flaring advertisements in the Western papers. Scarcely a town or hamlet in Kansas and adjoining States is not represented by a shareholder in one of these companies. Immense profits and huge dividends have been promised. These refineries are to be of varying capacity, probably none at the beginning more than two thousand barrels a day. Most of them are said to have acquired enough oil land adjoining the sites to furnish the oil needed for operations; they will not be important factors in the purchase of producers' oil. The recent course of the Standard Oil Company is

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

thus described by the correspondent above referred to:

During the winter, when agitation was highest, it suddenly ceased buying oil and ordered all work in the Kansas field stopped. This probably fanned the flames more than any other action. As soon as the Legislature adjourned, it resumed taking oil of the better grades, lowering the price, however, in successive diminutions until it has reached approximately fifty cents a barrel for the best oil and twenty cents for the heavy fuel oil. These prices are little more than half those paid one year ago, and much lower than when the excitement was fiercest. All the time the Company has been extending its pipe-line building until it now has a double pipe from the heart of the field to Kansas City, where is located one refinery, and a single pipe to Whiting, Indiana, where are the largest refineries in the country. In addition, it has begun a campaign of storage. A force of men capable of completing every day one steel tank holding 35,000 barrels was working during June, and on the "tank farms" are these huge receptacles—at Caney and Humboldt in Kansas, at Ramona in Indian Territory, and at Cleveland in Oklahoma. It is estimated that 8,000,000 barrels are now in storage, and, if the producers will sell, 25,000,000 barrels will be in the Company's tanks and pipe lines by the end of the year. The production of the field has so extended that it is now given at 62,000 barrels a day. This is believed to be the Standard's present plan: To gather an immense stock of oil, bought at a price scarcely above the cost of getting the oil to the top of ground. Then for a long time it will be in position to place refined oil on the market at a figure lower than the independents, yet not face loss in so doing. Lack of complete organization prevents the producers from refusing to sell oil at these low prices. Most of the producers are stock companies; investors are scattered in many towns and are engaged in other business. They clamor for dividends; none have been paid in some companies for a year. By selling the oil that can easily be pumped, or perhaps flows without pumping, something may be realized.

❀

Some Results of the Agitation

Has Kansas benefited by the agitation? Unquestionably, say good judges, but not through the State refinery; nor is it probable that much direct advantage would thus have come. To take a concrete instance, the facts as to which are well known to our correspondent: A town in central Kansas pays now fifteen cents a gallon for gasoline and thirteen cents for coal oil, or kerosene. Last winter, before any legislation was adopted, it paid twenty cents and eighteen cents respectively, or five cents a gallon more. It uses approximately 12,000 gallons of oil of all kinds each month; the saving, $500 monthly or $6,000 a year—a sum not to be despised in the economy of a country town. The saving to the entire county of which the place is the business center is $10,000 annually. Has the Standard Oil Company suffered? Probably very little, says our informant. In the instance given above the reduction of freight accounts for about four cents a gallon. The charge for freight from Kansas City under the old rate was $1.52; under the rate fixed by law it is 34 cents. The remainder of the difference is accounted for by conformity with the anti-discrimination law. At a neighboring city where is an independent oil company's salesmen a lower price had always prevailed; now the towns are on an equality, freight considered. The railroads lost four cents, the Standard one cent. In most towns the saving in freight is the whole difference. Two methods of relief for Kansas producers have been considered. The first of these was a pipe line to the Gulf of Mexico, with a fleet of steamers from Port Arthur to Europe and New York to furnish an outlet for independent producers. Present indications are that this plan cannot be carried through immediately. The second plan is the utilization of oil for fuel. The Santa Fé Railway has conducted experiments in burning oil instead of fuel in its passenger engines. It was estimated that it cost slightly less than coal, with some advantage in handling. Many threshing-engines in the Kansas wheat-fields have been fed with oil during the summer successfully. One town is planning to heat its school-houses with oil. Oil-burning inventions for household purposes are being introduced in the West. Factories are experimenting with oil as fuel. The prospect is for an extension of the utilization of crude oil in the West that may reach important dimensions. Long freight hauls for coal and consequent high prices for fuel give opportunity in this direction. From the purchases made by the independent refineries there is little present hope for the producers; their operations are as yet largely experi-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

mental; even if profits be satisfactory and their existence permanent, they have before them a long, severe struggle with the oil trust, equipped as it is with vast stores of oil, prepared with thousands of miles of pipe lines, fitted with refineries, and served by an army of expert workmen.

❀

Christianity in China

While the Chinese merchants of Shanghai and other places have been showing their resentment against the action of the United States, which they consider a Christian nation, and have directed their retaliatory acts against all Americans, including missionaries, other Chinese have refrained from transferring their resentment to Christians as such. Indeed, the very acts of Christian nations of which the Chinese complain are roundly condemned by missionaries. These are as thoroughly convinced as the Chinese themselves that the name of Christian in China must remain under disrepute so long as Christian America inflicts indignities upon Chinese students and Christian Britain forces opium upon the Chinese Empire. But that the name of Christian is not in disrepute everywhere in China is evident from the status of Christianity there. The last national Christian Endeavor Convention for China, for instance, was one of the first strictly religious gatherings of Christians to be addressed by Chinese officials. It augured well to see three high officials of the city of Ningpo, where the convention was held, with Bibles in hand following the address by Dr. Arthur Smith on the duties of Chinese Christians to those in authority. The General Secretary reported three hundred and fifty societies. The Convention represented sections from Peking, Canton, and far up the Yangtse Valley. In spite, therefore, of anti-American feeling, which is not easily distinguishable from anti-Christian feeling, the attitude of the Chinese toward Christianity is in marked contrast with that of, say, fifty years ago. When the Rev. Charles Hartwell went to China in 1853, fourteen years before there were any trans-Pacific mails, and four years before any native Christian was baptized, he encountered distrust and suspicion. When, after fifty-two years of service, he died this year, there were present at his funeral five generations of native Christians, officials of various grades sent messages of condolence or called in person to express their sympathy, and General Sung sent his band of music to accompany the procession.

❀

Social Studies in the Churches

An "Industrial Committee" was appointed last October by the National Congregational Council, to promote the study of economic conditions and their social problems by the churches, especially in the questions at issue between capital and labor, and to cultivate a good understanding between the churches and the labor unions. This Committee has been organizing its work, and is to hold "industrial conferences" with representative labor leaders and employers, annually, if possible, in various sections of the country. The programme which the Committee proposes to follow in its investigations, while it includes many points likely to be discussed in these conferences, is of wider scope, and is here reproduced as a map of the whole field that may be serviceable to others:

1. Child Labor: Comparative study of legislative regulations of various States. Prevalence of child labor in mines, textile industries, manufacturing industries, etc. Physical and moral effect of child labor.
2. Organized Labor: Its prevalence and rate of growth. Its necessity on industrial grounds. Its excesses. Its relation to Christian ethics.
3. Immigration: The character of our immigrants. The localities and industries most frequented by them. Their effect upon our social and industrial system. The best means to assimilate them.
4. Industrial Organization: Industrial growth. Industrial friction. Conditions of industrial harmony.
5. Socialism: Utopian Socialism. Practical Socialism. Socialism and Christianity.

The country from Maine to Colorado is strongly represented in the Committee, among whom are Dr. Gladden, Professor Graham Taylor, and President Tucker. Reprints of the valuable report of last year's "Labor Committee," with bibliography, that was adopted by the Council, can be obtained of the Secretary, the Rev. F. W. Merrick, Ph.D., West Roxbury, Massachusetts.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Peace of the President

Who has brought to an end the bloodiest and most desperate war of modern times? Who has secured peace? The "man with the big stick;" the man who has been accused of "ostentatious bluster," who was going to embroil this Nation with the nations of Europe if the people elected him President in his own name, who, according to some descriptions, was a veritable Sir Andrew Aguecheek. It is altogether gratifying that of all the praise offered to the President none is heartier than that which comes from those quarters where doubt of his sincere inclination to peace has been most intense and least concealed. Yet it is as certain as anything can be that in the future, when the President argues for a big navy, commends target practice, and rehearses the advantages of being well armed, he will be regarded by some as abandoning the path that led him to his eminence as pacificator. The fact is that it is just because Mr. Roosevelt has typified to the world American courage and daring that he has been enabled to bring these two warring nations to agree.

The President has won this moral victory, therefore, because he has followed, without wavering, two definite and consistent principles: first, Be ready to compromise on unessentials; secondly, Decline to compromise until justice is secured.

When, after the Battle of the Sea of Japan, Mr. Roosevelt saw an opportunity for suggesting peace negotiations, he faced a situation resembling that which Mr. Lincoln faced at the crisis of the Civil War. The extreme abolitionists had seen that he had shown a tendency to compromise; they regarded him as an opportunist. But Mr. Lincoln realized that in order to accomplish his end, expediency was essential; the end was the maintenance of the Union; he was willing to use expediency in dealing with slavery. That he did emancipate the slaves does not affect that fact. The Emancipation Proclamation was a war measure which Mr. Lincoln adopted in order more certainly to preserve the Union. He disregarded the extremists and won his victory. Similarly, Theodore Roosevelt was beset by extremists, though not in his own land. The war party in Russia was unrelenting. Nevertheless, Mr. Roosevelt suggested a peace conference. When, after weeks of negotiation, the only points undecided were those of territory and indemnity, the sole obstacle to peace consisted in the influence of the extremists about the Mikado and the Czar. Mr. Roosevelt believed that essential justice had been won, and, using his good offices, he prevailed upon the warring Powers to compromise—Russia ceding territory, Japan waiving indemnity. As Lincoln succeeded in spite of the protest of the abolitionists, so, in spite of the desire of influential Russian jingoes and an overwhelming majority of the Japanese people, Mr. Roosevelt, mingling wisdom with high purpose, has brought this gain to humanity.

The other principle, moreover, on which Mr. Roosevelt has acted, is just as clear as the first. The man who has brought peace in 1905 is the same as the man who prepared for war in 1898. It is outside opinion, not Mr. Roosevelt, that has changed from the days when he was dubbed "unsafe," "dangerous," "bellicose." When war is necessary, he works for war; when peace, real peace, becomes possible, he works for peace.

By his action the President has justified his conviction that there is but one kind of peace that men should desire, and that is the peace that men are willing, if need be, to fight for. Suppose some ruler had intervened before the outbreak of the war, and had induced Japan and Russia to acquiesce in the conditions then existing. He would have achieved one kind of peace, but only at the sacrifice of justice. He would have satisfied the coward, who, rather than endure pain or face danger, would be willing to see greed for Manchurian forests unchecked, robbery of Japan unrebuked, and commercial freedom in the East throttled. He would have satisfied the sentimentalist who dreads oppression less than physical suffering. He would have saved the world a fearful conflict, but he would have secured a shameful

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

peace. For such a peace as that men are not ready to sacrifice their lives. That is not real peace. At last, however, the time came when, after ghastly battles had been fought, after the forces of greed, robbery, and bondage had been flung back, real peace seemed to be within the grasp of the world. Then a ruler did intervene, and gave to the world the Peace of the President, the "peace of justice."

So long as the world is as unorganized as now, there can be no security for just peace without armies and navies. If this Nation should disarm, it might avoid bloodshed, but it could not be sure of securing in case of need that real peace for which sometimes men must fight. For only that man, only that nation, is equipped for peace that knows how to fight and is ready for battle.

As the world becomes more highly organized the need for navies and armies will diminish. Crude physical encounter with sword and bayonet, gun, mine, and torpedo, will give way to encounter of wit with wit before established tribunals. Peace will continue to follow struggle; but the form of struggle will be more rational, more enlightened. The President's achievement in terminating this war has cleared the way for what may prove to be a yet greater achievement on his part—the creation of the Second Hague Conference. By this means a surer method than now exists of establishing justice between nations may be adopted. The greatness of this achievement, however, like that of bringing about the Portsmouth Conference and its happy outcome, will be measured, not by the amount of bloodshed it will avert, but by its effectiveness in strengthening the forces of right. Whatever name may be affixed to the end of this war, whether it be called the Peace of Portsmouth or be known as the Treaty of Washington, it will be associated with the name of the man who sought for it with all his might as a just peace. It will bring to this land a double measure of pride if the same hand which wrought it can make peace more surely grounded in justice, more enduring and extensive, by the enlargement of the Hague Tribunal.

The Real Victory at Portsmouth

Now that the war is over and its issues decided, men are wondering what it has wrought. Plain enough it is that this war has wrought destruction and waste, suffering and pain, disease and death. What else has it wrought? Anything that has been worth the cost? Have those little, silent Japanese, those big, elemental, good-natured Russian peasants, laid down their lives for the good of Japan, Russia, and the world? Peace has stilled the clamor and ended the confusion. But does it bring anything except an end to the agony? We believe that it does. It brings that which we fear could never have been wrought out in tranquillity, but could be produced only by the cost and toil of war.

To Japan, peace brings immunity from Russian aggression. For a generation, surely, Japan may look toward the northwest without that anxious fear which for years has led her to sharpen her weapons and strengthen her defenses. That ancient menace, Russia's power in eastern Asia, has probably disappeared not to return for at least many years.

It is true that Japan has not so utterly crushed that power as she would have done if, by obtaining an indemnity, she had humiliated Russia in the eyes of the petty Asiatic chiefs. The successful party to a suit forces the party against whom judgment is rendered to pay the costs of the suit. This Japan did not accomplish. To this extent Japan has failed to wring from Russia the confession of the full measure of her defeat. She may, however, have left the way open for receiving from Russia what might be of far more value—her future friendship and respect. And here Japan has followed good precedent. The time-honored principle of reimbursement to the victors was abandoned in two notable cases, when, after the close of the Mexican and the Spanish War, victorious America herself paid money to the defeated nation. Japan's insistence on indemnity might have meant the continuance of the war; and the continuance of the war, though it would almost certainly

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

have cost Russia her Pacific possessions, would also have probably meant the financial devastation of Japan. Russia had good reason to decline to pay an indemnity. It may prove, we believe it will prove, that Japan was wise in acquiescing.

Moreover, the war had already wrought for Japan all that she had demanded and much besides. In 1895, Russia, with the consent of other Powers, despoiled Japan of Port Arthur, and roused the Koreans against her. Now, by concluding peace with this despoiler, Japan is regaining what she then lost, and has gained other things which she could then never have hoped for. She has not only driven Russia from Manchuria, she has won, and with China's consent will hold, the Kwangtung Peninsula, which includes Port Arthur and Dalny. She has regained also what she had not owned for years—the southern half of the island of Saghalien; and thereby she not only commands, even more emphatically than before, all approaches to the Russian port and fortress, Vladivostok, but also obtains a source of wealth in undeveloped mineral ores, naphtha wells, fish fertilizers, and salmon fisheries. She also regains, and will indisputably hold, ascendency in the invaluable buffer State, Korea. In addition, she has by this war strengthened her alliance with England, or rather has renewed her former alliance, with provisions more than ever to Japan's advantage. Heretofore England has stood ready to aid Japan only if attacked by any two Powers. According to the agreement consummated with the announcement of peace, this is broadened and strengthened. Japan, by the terms of this peace, also gains a predominant intimacy with China. Preceding the war China lay almost helpless, certainly nerveless, before the arrogant pretensions of the Russian commercialists and jingoes. Now China is free to turn to Japan, a purely Oriental nation like herself, for guidance in progress toward a more stalwart form of civilization. Best of all, not only by her amazing efficiency in arms, but now by her even more admirable magnanimity and restraint in victory, Japan has won the applause and profound regard of the world.

It is idle to deny that the Russian plenipotentiaries displayed acumen and ability in conducting their part of the negotiations, but it is equally idle to assume that Russia has won any genuine "diplomatic victory," as is claimed in many quarters. Japan was in a position to demand more than ever before, and probably more than later. She perceived this, and secured terms that well repay her for the life and treasure she has spent. She has saved her own national existence and has put danger out of sight. She has exhibited magnanimity, it is true; but she has exhibited no less a high degree of wisdom and shrewdness. Japan has won the real diplomatic, because moral, victory. It can even be compared with her brilliant achievements on field and sea.

To Russia peace also bears a gift which is likewise the work of the war. It is not always possible to see the glint of gold in the rough-hewn ore, but the gold is there just the same. The rage of the Russian jingoes at the terms of peace is a measure of one treasure which Russia has received. For the war, with its series of Russian defeats and its final results, has checked, not the progress of the Empire, but the aggression of that Grand Ducal faction represented by Alexiev and others of his stripe. Peace has, therefore, not dishonored Russia; it has rather humiliated her worst enemies, those of her own household. While the end of the war leaves Russia still an Asiatic power, it has, to a great extent, ended her existence as a power for harm in the East; she has been saved, therefore, from incurring for the present the enmity which, until her defeat, she was arousing in China. War, too, has brought to the Russian people a new consciousness of their power as well as of their rights. Though it did not create the revolution which is leading to liberty, it has roused that revolution and given it new life. One product of the war, therefore, that peace bears to Russia may well be a freer and more humane government. Peace, moreover, brings out of the war to Russia a new knowledge of the world. In battle after battle Russian soldiers have learned to admire those whom they once despised, and have seen in the humble little Japanese

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

an efficiency which they now covet for themselves. These Russian soldiers are now to return home, their dormant energies awakened and their minds broadened. Russia's spoils of war are not all sorrow.

To the world peace brings more than relief from a spectacle of slaughter. The outcome of the war has shattered any reasonable dread of the "yellow peril." A nation that can fight so masterfully and chivalrously, and can make peace so magnanimously and shrewdly, is no such peril to civilization as it has been thought would come out of the East. The war has revealed the qualities of the Japanese, the potential qualities of Asiatics, and they are not qualities to be feared except by the timorous and the inefficient. The outcome of the war, too, has shattered all reasonable dread of Slavic aggression by revealing the weakness of Russia as a military despotism. "Russian advance" will have a new and more beneficent meaning to the world because of this war. The outcome of the war brings also the lesson to the world that interference with the rights of the weak does not always go unpunished; those Powers which consented to the spoliation of Japan will learn that lesson cheaply if they learn it at the cost of Russia's dead. The outcome of the war has insured, probably, the opening of the East to the commerce of the world; at least, it has saved the commerce of the world from that sure exclusion which would have resulted if Russia had been victorious. The outcome of the war has also made it possible for a great world power without entanglements and with pacific instincts, as is the United States, to show how it can exercise its power. The place that America has taken in the conclusion of peace brings not only to Americans a sobering sense of their responsibility and a pride in their country, but also to men of all the world an example of how a great nation can serve humanity.

All this the war has wrought for the world. But more than any other war it has revealed the essential solidarity of mankind. The uncounted messages of praise and gratitude despatched to the President upon the announcement of peace express the feeling of relief not merely that a horrible war is ended, but also that an impending danger to the world is averted. This feeling is more than sympathy; it is, in its widest sense, humanitarianism. This war, as has no other, has awakened mankind to the fact that what injures one nation or two nations threatens the fabric of the world. Peace has therefore given its best gift, not to Japan or to Russia alone, but to the world at large—a more than ever vivid understanding how inestimable is unity in the family of men.

❀

Gifts and Moral Independence

At the meeting of the American Board in the city of Seattle, Washington, next week, a resolution prepared by Dr. Washington Gladden will be presented, with the purpose of persuading the Board to adopt the rule that it will "not solicit or invite" donations from persons "whose gains are generally believed to have been made by methods morally reprehensible and socially injurious." The issue which is raised by the proposed submission of this resolution we interpreted last week. It only remains to be said that the Prudential Committee of the Board is not planning to offer any counter-resolution, although it has stated the principles by which it believes it should be guided. If no resolution is passed, it is to be taken for granted that the Board will be guided by the principles stated by the Committee. If Dr. Gladden's resolution is passed, these principles will be in a measure abandoned and the policy of the Board, in part at least, reversed.

The discussion will be centered, not on the acceptance, but on the solicitation of gifts. It is clear to us that solicitation of gifts is on a different plane from mere acceptance of them. It is easy to understand that one who would be willing, as an agent for another, to receive donations without scrutinizing the source might hesitate to go to that same source and ask for donations. What gift should be accepted can be decided apart from

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the temperament of the man who receives it. What gift should be solicited, however, can hardly be decided apart from the temperament of the solicitor. To lay down a general rule as to how gifts should be accepted is therefore easier than to lay down a rule as to how gifts should be solicited, for in the latter case the personal element enters as it does not in the former.

It is because this personal element enters that many feel it important to hedge about the solicitation of gifts with restrictions. There is a general feeling that the solicitor of a donation, unlike the mere receiver of a donation, runs into the grave danger of putting himself and the interests which he represents under obligation to the donor; that by the very fact that the officer of a missionary society, for instance, suggests to a wealthy man how he may freely dispose of some of his wealth, he offers to that man unqualified honor, and puts himself into alliance with him. He may do so, especially if he regards his own offer as the request of a mendicant rather than as a business proposition made on behalf of humanity which has helped build the rich man's fortune. We recognize this danger; we realize that it has been incurred many times, not only by the officers of missionary societies, but by the representatives of philanthropic institutions, and even by the presidents of colleges. It is an honor to the Congregational body that members of it are aware of this danger, and desire to protect their churches from it. If the passage of this resolution seemed to us the best and surest way to save the American Board and the Congregational churches from becoming sycophantic, we should urge that it be passed; but we believe that it is not the best way. It is a very simple principle that, in order to gain strength, it is never the best way to avoid an encounter, but to prepare for it.

Apart, therefore, from subsidiary considerations as to the wording of the resolution, as to the vagueness of the guidance offered in what is "generally believed," as to the difficulty of determining what constitutes sufficient social injury to vitiate a gift, the question is narrowed down to this: Do the American Board and the Congregational churches lack to such a degree moral strength that they cannot ask for gifts from a person whose conduct and character they condemn without sacrificing their liberty to express their condemnation at any time they choose? If the churches are as weak as this, they are weaker than those Salvation Army lassies who bravely enter saloons and pass their boxes for contributions. Those who believe that neither the missionary society nor the churches which support it are competent to exercise this moral independence will vote for the resolution. The Outlook believes that the American Board is morally competent to exercise such liberty, and that the Congregational churches believe this also. That there is moral weakness in churches as in other institutions is indubitable; but such moral weakness can never be remedied by a surrender to fear. We hope that the question will be settled and settled definitely at the meeting at Seattle, that the way to protest against all forms of sycophancy is not by avoiding opportunity to become sycophants, but by fortifying the moral vigor and the social conscience of the churches.

❀

The Spectator

The Spectator has a woman friend with the spirit of an explorer. The turn in the wood-path, the road beyond the rise of the hill, the bend in the river, must be reached, or else walk, drive, or row is a failure and leaves her restless and dissatisfied. Again and again she has found a barn over the top of the hill road, a rocky field at the end of the wood-path, a spreading marsh beyond the bend of the river; but she admits that no disappointments of the past ever detract from the possibilities that are hidden just beyond. Recently the Spectator has missed her. She had disappeared and left no trace. As the days passed and no word came back the Spectator grew expectant. She would return bringing joy and gladness and visions of hitherto undiscovered lands. At the end of two weeks came an invi-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tation to enjoy the moonlight on her piazza.

❀

"I've done it," she exclaimed, with the triumph of success and the enthusiasm of a child. The Spectator did not need to question, so he sank expectantly into a chair. "I've trolleyed from New York to Boston and back! I've always said I should have lived in the days of stage-coaches, but I know how much better the twentieth-century coaching is than that of any other age. No train to catch, no dirt or smoke; God's free air and sunshine all day. Rain? yes, but I never heard that rain was peculiar to the twentieth century. No, we did not know where we were to stay at night, but we were in God's country and knew no fear. You cannot know the joys of trolleying until you get out of the rush and roar of New York. That we had learned; so we began our journey at a railroad station in Connecticut not far from the State line. Almost at once we were flying through the woods, with gleams and glints of water through the trees. Soon we were going at a safer speed through the beautiful historic town of Norwalk, climbing its hills, turning sharp corners that brought us into a country that verified the geographical statement that the earth is one-third land and two-thirds water. And is there any body of water in the world more beautiful than Long Island Sound on a clear day? It sometimes lay an unbroken blue, vying with the skies above it, to the hilly shore on Long Island. Again, the white sails caught the sunlight, or lay blackened in shadow against the blue, the near-by indented shore with break of marsh, woodland, and farm.

❀

"We lunched in Bridgeport, and hurried away toward New Haven. Perhaps it was this part of the trip that gave me a new comprehension of our people. The really-truly summer cottage, not the stone mansion of the millionaire, but the little wooden cottage of eight rooms or less, with as much out-of-doors roofed over as the owner can pay for, began to appear here; children, barefooted, clean and happy; women in wash-gowns sitting sewing, visiting, reading, swinging baby in a hammock. Metaphorically speaking, one removed one's hat to these homes of the new generation of home-makers. It grew to be a privilege to stop in these roadless villages found everywhere, by lakes, in the woods, on the hills of New England, to take on or leave low-voiced gentlewomen going to or coming from the city markets a half-hour away. They were met usually by clamorous, happy children as if returning from a long absence. Sometimes it was a whole family of friends who left the car to be greeted joyfully by mother and children; sometimes a gray-haired man and woman would appear unexpectedly from the car to be greeted with shrieks of joy by children: 'Here's grandma and grandpa!' Yes, I'll admit I grew envious of these summer dwellers under their own vine and fig-tree. In spite of the society columns of the newspapers, the records of divorce courts, the tragedies of the financial world, life is wholesome, sweet, and beautiful in this great land. We make too prominent the disease spots. We know so little of its magnificent good in comparison with its too much talked of evil.

❀

"We left the exploring of New Haven for our return trip, reaching Hartford by the roads east of the Connecticut, with that river appearing and disappearing from our view. We were beginning to see that if the trolley had been discovered fifty years ago there would have been no deserted farms. The motormen and conductors were the sons of farmers, often themselves owning neat and attractive homes on the old farms or within sight of the homestead. Friendly, affectionate waving of hands, cordial greetings, met them all along their routes. Gray-haired mothers, with the hesitancy of the New England reserve, not yet accustomed to this intrusion of the outside world on their privacy, peer over spectacles at the car, glances brightening and the world forgotten as a son, friend, or neighbor is recognized. Or the farmer stops hoeing as the whir of the trolley disturbs the air, disappointed if he does not receive a friendly nod from

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

a neighbor who lives down the road, or over the hill, or beyond the crossroads, who is saving his horses and time by using the new invention so near his barn if not his front door.

❀

"It takes a trolley ride through the country to learn the wonderful gift of adaptability possessed by our people. Almost as soon as you reach the farming districts you begin to see how quickly the people have adopted the new means of transit. No longer is it necessary to wait until the chores are done to get down to the store with eggs and chicken, for they can be carried on the trolley at the convenience of the housekeeping. Nor is social intercourse cut off during plowing and haying; for the trolley sings and rumbles its way far into the night. "Father" himself grows socially inclined when a visit does not mean harnessing and unharnessing.

❀

"What a surprise a tobacco-field in Connecticut is! Your imagination has evolved the row of negro quarters, the stately mansion, as inseparable from tobacco culture. Instead, here is the farm-house, more or less expansive in piazzas furnished for ease and relaxation, and with tables for work and refreshment. The scattered white cottages of the workpeople, the great gray drying-houses, the air of prosperity, put to blush the story of poverty on a New England farm. And the people! Where are the types that have furnished the pages of New England stories? Out of reach of the trolley, certainly. The girls and boys going back and forth on their fathers' business are only to be distinguished from the city dwellers by a little more expression of leisure, an absence of aggressiveness. The women, on the whole, are more difficult to distinguish than the men. The women, perhaps, are more critical in choosing their clothing and more easily acquire new habits of life if once they go forth to travel and observe. Through all the farming districts, laid bare to the world by the trolley, there was not seen one sunbonnet nor a pair of high-cut overalls. Milk-pans still are turned glistening in the sun; the milk-pails still hang shining over the pickets; the milking-stool is visible close by the fence or on the bench at the kitchen door; cows still wander on the road when the bars in the meadow fence are let down; the small boy still follows with his switch; family and farm-hands may be seen getting ready for the milking; but the dear sunbonnet with its sheltering cape has disappeared from the land. Was it driven out by its follower, the golf bonnet? Has it grown too giddy for use?

❀

"There are other changes. The factory whistle breaks the air by its sharp, quick breaths, or its long, agonizing groans. Out of the factory gates pour the crowds of workers. Some are hurrying to near-by houses, more or less ugly and repellent, which seem on their very outside to tell of neglected homes and children. But there is a new element in this crowd. Hurrying toward the trolley, obligingly held back, are young men and women of American birth and education. Laughing, chatting, some carrying books, reading all the way, they leave the cars at farm-houses, three, four, five miles away, calling to each other last directions about the tableaux at the church, or Mattie's birthday party, or perhaps there are whispered partings with flushed cheeks and downcast eyes. You know that the old farm-house will not be deserted, for work and home are linked by the trolley. The misfit on the farm finds his place in the factory. Not until you travel by trolley do you know the economical and social changes wrought by that magic cord strung from pole to pole along the highways of New England.

❀

"I have not told you of the beauties of river, of mountain, of hill and valley, of stream and lakes. I have not attempted to tell you of the velvet greens, the grand old trees of those villages through which the passing of the trolley has made no difference. The same high-bred faces are seen through the vines shading the piazza. With stately tread the gray-haired men and women walk

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

to post-office and library. Sometimes the cars receive them as passengers, and the democracy of the country is upheld, for they greet the conductor and motorman by his first name and eagerly ask for his family. It is not the true aristocrat who despises this link of travel.

❀

"Did you ask me if the automobile would not give the same opportunity as the trolley? How can you ask such a question? In the first place, you lose the people, the soul of such journeyings. Until the automobile evolves discrimination and good breeding, it will be what it is now, two-thirds nuisance to one-third good. We passed not a few of these machines for the carrying of the exclusive and the dissemination of dust and bad odors—men sprawling in the dust of the road under the machines, bobbing and bending, with expressions of hopeless confusion on their smutched faces, women grouped about, bored, wretched, teasing, consoling, advising. More than once these unfortunates appeared at the hotel dining-room, far from their destination, hungry, anxious, or cross, compelled to find their way in the darkness through an unknown country; more than once the automobile was left at the roadside while its passengers availed themselves of the trolley. A little East Side girl stood with me by the roadside, with nose elevated in disgust, watching a rapidly disappearing automobile through a cloud of dust. Looking up, she said: 'Them automobubbles is fierce!' Somehow, as I watched their failures, the name the little girl gave them seemed the correct one."

The Portsmouth Conference

From a Staff Correspondent

ON Tuesday morning of last week a motor-car dashed up to the Hotel Wentworth. Out stepped three men—Sergius Witte, Baron Rosen, and Mr. Korostovitz. A great crowd had assembled to greet them. "Hurrah!" shouted the crowd. "Vive la Russie!" replied the Russians. "What are the terms?" demanded the crowd of the largest man of the three, who by this time had reached the hall. It was Mr. Witte. "Pas un sou," he shouted back, "et la moitié de Saghaline" (Not a sou [of indemnity], and the half of Saghalien). "Hurrah for you!" replied the spectators.

Later Mr. Witte told the story of the day in detail. He said: "Last night the case seemed without hope. I thought that the war must continue. But I would not pay a sou of indemnity to Japan. I would not, and I have not, and now we have half of the island into the bargain. I have saved money to my country, and I have made peace.

"But there has been much discussion. The Japanese wanted the Chinese Eastern Railway as far north as Harbin. I gave it to them only to Chinchau.

"They asked for an indemnity, but at least for the establishment of its principle. They get neither.

"They asked an absurd price for the island of Saghalien, which they hold. They get half the island. They get no money."

Mr. Witte thereupon sent the following despatch to the Czar:

> I have the honor to report to your Majesty that Japan has agreed to your demands concerning the conditions of peace, and that, consequently, peace will be established, thanks to your wise and firm decision, and in strict conformity with the instructions of your Majesty.
>
> Russia will remain in the Far East the great power which she hitherto has been and will be forever.
>
> We have applied to the execution of your orders all our intelligence and our Russian hearts. We beg your Majesty mercifully to forgive that we have been unable to do more.

The paragraph about Russia's remaining the great power in the Far East which hitherto she has been is delicious. Mr. Witte's diplomatic victory, as it appeared to him, was great enough without that. Its cause was found in the statement made to me by Mr, Witte's "right-hand man," Mr. Wilemkin,

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Financial Attaché of the Russian Embassy at Washington: "We have not tarnished our honor by paying blood-money. Japan is not satisfied with the campaign of her soldiers. Her diplomats also wished to humiliate us in the eyes of the world. They refused to renounce this desire. On them would have been the blame if this war had been continued—and for money!

"But suppose it had been continued. The longer the better for us. We would finally wear them out. Even in another year Japan's position would be worse than it is now. Let us suppose that the fortunes of war still favored her, that she finally took Vladivostok and Harbin. We would quietly retire into Siberia in the same order in which Kuropatkin retired from Liaoyang. From a military view, that was the most important event of the war. The Japanese might have followed far. But they would have been farther and farther from their base of supplies; we, less and less. Again, we are superior not only in geographical advantage, in men, but also in money. A war in Siberia would be different from a war in Manchuria. It would cost the Japanese much more a day than we would be paying. They could not afford it. They are not as rich as we are. Their interest payments now call for something over 80,000,000 rubles [$40,000,000] on a budget of about 300,000,000 rubles [$150,000,000]; our interest payments call for in the neighborhood of 300,000,000 rubles [$150,000,000] on a budget of, say, 2,300,000,000 rubles [$1,150,000,000]. Therefore the Japanese want peace more than we do, and you see they have been willing to make astonishing concessions from their first absurd claims to obtain it."

Mr. Wilemkin's statement was impressive. It explained why Mr. Witte wavered not a hair in his daily asseverations that in no form would Russia pay indemnity. The Japanese have not been able to collect it by peaceful means. Could they have done so by warlike means? Suppose hostilities to have continued. During the next twelvemonth the Japanese would probably have overrun eastern Siberia, and would have seized the customs dues. But they amount to a comparatively insignificant sum. The end of the twelvemonth would arrive with a Japanese demand, in case of another peace conference, for an indemnity twice as great as the present, and with relatively no more means for its collection.

A week ago I put this question to a member of the Japanese Commission: "Will you not make another and final concession? With the regard which you have for President Roosevelt's services, with your desire to be on good terms with America and the other neutral nations, with your confidence, which I know has been constant, that peace may even now be concluded, but with the certainty that you can never collect indemnity, why not abandon it altogether, contenting yourselves with what you have achieved, and taking all Saghalien?"

The answer to the problem came on another occasion, and in authoritative words: "We have made peace with Russia for our own sake and for the sake of humanity and civilization."

To this was added: "Mr. Witte is justified in calling this a diplomatic victory. It is such, as meaning that we yielded on the only path to peace—our demand for reimbursement for war expenses. Well, we have obtained that for which we fought, and more too. Our reimbursement demand meant a new object. To secure it, our very successes may have created conditions making it impossible."

If the present peace arrangement is ratified by treaty, the aroused state of public feeling in Japan may drive Baron Komura and the present Cabinet from office, for its Foreign Minister has drafted treaty provisions less than those to which the Japanese are, in their opinion, clearly entitled. But Baron Komura is a statesman; he is no mere politician. He will have taken a "long shot." He will have acted in the nation's best interests as judged years hence. For this he braves popular disfavor. Even if he has been outmaneuvered as to two important demands, his is, after all, both the material and the moral victory. E. F. B.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Taft Party's Reception in Japan

From a Special Correspondent of The Outlook

THE cabled despatches will have given you only the merest outlines of the many striking and significant events which have been connected with the entertainment of the Taft party in this country during the past week, ending with the local celebration in Nagasaki to-day, after a day's run through the Inland Sea. Even in that famous body of water the party of Americans did not escape entirely from the "banzais" that have been ringing in their ears since they landed at Yokohama, being fairly thundered at them by the dense mobs that greeted them and said farewell to them in Tokyo. As they passed near several fishing villages, the populace cheered the Manchuria and her passengers, and in the narrow strait between Moji and Shimonoseki, at the western entrance of the Inland Sea, they were accompanied for some few miles by tugs bearing military and civil officials of Japan, and were saluted by Japanese jackies drawn up on the deck of a gunboat which had been in the engagement, less than a hundred miles away, in the strait where Togo wrought final destruction to the Russian navy.

Ostensibly this reception has been, as the Government at Washington asked the Government of Japan that it should be, merely the extension of social courtesies to a party of distinguished Americans. There have been no political conferences connected with it, though Secretary Taft held several informal interviews with Japanese officials of government, including the Prime Minister and Minister of Foreign Affairs, Count Katsura. But it is a definite fact that the visit has not had, directly, political significance, and that the Japanese have in good faith been very careful about bringing forward anything that might seem to have a bearing on international politics, either in the large social functions they have given or in a private way.

In one way, it may be stated, matters political have been broached and treated somewhat freely between Secretary Taft and the Japanese, as it was natural should be done, given the subject matter, viz., the Philippines. Japan plainly wants American friendship, understanding that she cannot have it in the way of a formal alliance, but desiring it for its sentimental influence and as a potential aid at any particular juncture. To suppose, then, that Japan would in the slightest degree put herself in antagonism to the United States with reference to the Philippines is to suppose the Japanese a good deal less astute than they are constantly showing themselves to be. One might infer this bit of politics from merely seeing what sort of an effort the Japanese, from the very head of the Government down, have been making on the occasion of this visit of the Taft party to strengthen in every way possible the cordiality between the two peoples. Furthermore, as a matter of fact, an official declaration may be forthcoming on this very point, and perhaps before this letter can reach New York by mail. In any event, that is a "bugaboo" that has no immediate importance. The future in the Orient cannot, of course, be foretold, and the future may bring about such a natural hegemony of Eastern states or provinces under the leadership of Japan as will make possible some sort of Japanese-American understanding on the subject of the Philippines, and as will find the Filipinos willing to enter into it. But that is all pure speculation, and probably very distant speculation. One important thing is not to be overlooked as a very present feature of the situation. The Filipinos regard themselves as Christians and the Japanese as pagans, and in that respect have an Occidental point of view with reference to the Japanese, to that extent at least holding themselves superior to the Japanese. That there is to-day great admiration for the Japanese in the Philippines, as in other parts of the Orient, is undoubtedly true; but from

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

that to an acceptance by the Filipinos of Japanese sovereignty, with the rule of the "strong hand" that this would imply, as it does in Formosa, is a long step. The Japanese certainly cannot be accused of being bad bargainers, when they have a free hand, and they usually know the conditions of their purchases or acquisitions; they will not, it may be safely assured, desire to buy a war in the Philippines.

In other ways, as stated, there has been no international politics in this visit. But to assume that it has no political importance, for the future, would be far from the mark. The Japanese have greeted this unprecedentedly large party of American guests in a manner that is unprecedented. Such unusual honors were showered upon General Grant on his tour around the world; but, as a Japanese paper said, Japan had not then fully entered into the modern period, and that visit had no such significance as this, and had in fact left as its chief mark the tree which Grant planted in Ueno Park, Tokyo. On this occasion, Secretary Taft and his personal staff, Miss Roosevelt and her friends, and the Senators and Representatives and their wives, a party of over fifty in all, were not only accorded the unusual honor of an audience with the Emperor, but he sat down with them at luncheon afterward, and went around the table shaking hands with them, afterward having opened for them portions of the imperial gardens not opened in years. There was plain the intent from the first moment of the party's arrival, when it was announced that they were all to be guests of the Japanese Government, to make this whole reception an altogether unprecedented event. There was evident, too, the desire to meet Americans somewhat in the informal American manner. What all this implies, in innumerable little ways, may be left to any one who has an understanding of how elaborate are Japanese social customs, and of what it means diplomatically in this country when the cue for such honors to the Americans is given from the Emperor himself. The presence of many Japanese women in the public greetings, and of others, some of them from the nobility, some few even of the imperial family, at the chief of the various social functions given to the party, rubbing shoulders with Americans in as nearly as possible the American fashion, was a thing which made foreign diplomats and others gape. The American Minister himself had no knowledge beforehand of how far this touch of informality would be carried. As the German Minister, Count Arco de Valley (who, by the way, made an excellent stroke diplomatically by entertaining royally some of the American Congressmen), put it, "All this means that the Japanese would say to you, 'Come into my heart.'" It is unnecessary to say that few, hardly any in fact, of the Congressional delegation quite understand the significance of all the many little ways in which this informality was manifested, through their ignorance of Japanese social customs. They were, in quite a similar way and for a similar reason, inclined to take the whole matter too naïvely, and as a pure outburst of popular enthusiasm. There was undoubtedly great cordiality on the part of the masses in the great public ovations with which the party has been greeted. It is impossible not to see that, down to the last Japanese, in the capital and larger towns at any rate, there is a feeling that the Americans are good friends. But he who has some comprehension of the workings of Japanese diplomacy will not need to be told that a great deal of the noise and many of the very features of these demonstrations, particularly of that in Tokyo, were dictated by the Government. A little reflection would suffice to tell that there is not as yet the "public opinion" in Japan which in the United States would put the full meaning into a great public ovation. Undoubtedly the crowds have been turned out by order from above. But, quite as undoubtedly, the organizations which have been turned out have in places been exceeded in number by the crowds which have turned out on their own account. Plainly, too, there has been enthusiasm and cordiality in the faces of these Japanese "plain people" as they have fairly thundered their "banzais" at the Americans from one

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

end of the country to the other. Nevertheless, the ovations received during the past week have not had all the significance which some of the Congressmen have naïvely given to them. One thing about the Japanese is that when they play a game they play it "up to the limit." Their game just now has been thoroughly to convince this large party of Americans, whom they were able to get within their country at one time, that there is a thoroughgoing affection for America among the Japanese. In the face of all the things which have happened, and considering the make-up of this party, including some of those prominent in the American National Legislature, it would be entirely beside the mark to assume that this visit has not had political importance for the Japanese, that they have not kept that very thing in mind throughout, and played their part with a tact and a thoroughness that it has been delightful to witness; and that in the distant if not near future this visit is bound to strengthen, in the formal doings of our Government, if the occasion should arise, the *entente* between Japan and the United States. One wondered if the Japanese were thinking, too, of the anti-coolie agitation revived in a new form on the Pacific coast, when he saw Marquis Ito chatting informally (and most cleverly, too, by the way) with Congressman McKinlay, of California, who came on board a thoroughgoing and outspoken opponent of the exclusion idea on the coast. This was only one of the little things that made the quiet bystander conclude that not all the show lay on the surface.

And, after all, why should not the Japanese play the game thus? And why should we not admire them for the pretty and effective way in which they do it?—one altogether too clever for some of the unsophisticated souls who reach our Congress and who begin their study of foreign affairs (Oriental, at least) when they come on a trip like this. It is only one more reason for admiring the Japanese. And more tactful hosts and lavish entertainers than they do not exist. That they really like us, even though laboring to show it to us in quite the same ways as we are used to and would count as significant, is certainly true. In every way, the friendship of Japan and the United States in Oriental matters is a hopeful sign. Just as a hint, maybe, some time, it will help us settle our Philippine entanglement.

Tokyo, Japan.

Summer Vesper Sermons

XI.—The Hem of Christ's Garment[1]

By Lyman Abbott

JESUS wore a robe so fine that at the crucifixion the soldiers would not rend it, but drew lots for it. It was perhaps a gift to him by some of the women disciples, and probably was such a one as the rabbis wore. This poor woman thought it sacred and believed that, if she could but touch it, it would heal her. In truth, sacredness does not inhere in a garment. There was nothing sacred in the garment, no healing power in it; it differed in no wise from any other garment of like form and texture. But when this woman crept up behind Jesus, he did not rebuke her superstition. He healed her; then turned about and showed her that she was known, won from her a confession of her faith, and sent her away rejoicing.

Humanity is constantly falling into the error of this poor woman; practicing idolatry; substituting the eidolon for the reality; reverencing the image in place of the life. So the pagan bows before his ugly idol, imputing to it the qualities which make him fear his god; so the Roman Catholic devotee worships the crucifix in spite of the instruction of his Church to the contrary, attributing to

[1] Mark v. 24–34.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

figured agony in ivory or wood the sacrifice of the living Christ; so the Protestant handles with reverence the Book, and imagines that so he is reverencing the Bible, forgetting that the sacredness of the Bible consists in the truth which it interprets; so the worshiper of whatever creed expects to receive from the sacred edifice, the temple, the Church, or the mosque, the inspiration which comes only from Him who dwells not in temples made with hands.

How shall we in our imagined superior intelligence treat this reverence for things? With open scorn? With rebuking invective? With amused and good-natured disdain? In all these ways it is treated. In none of these ways did Christ treat it. He accepted the reverence paid to his garment as reverence paid to himself. He did not so much take the will for the deed as interpret the deed by the will. He who accepted the touch of his garment as a prayer to himself does not look unmoved on the prayers offered by the pagan to his ugly idol, or by the Roman Catholic devotee to the ivory crucifix. Misdirected reverence is better than irreverence. Irrational faith is better than a faithless rationalism. "The superstitious reverence which regards the hem of Christ's garment is better than the supercilious wisdom which rejects Christ himself." The curious tourist, Baedeker in hand, who looks with pity on the kneeling peasant counting her beads before the cross, is himself the object of Christ's pity. True it is that "God is a Spirit, and they that worship him must worship him in spirit and in truth;" but he who seeks the Spirit in the symbol is nearer the truth than he who does not seek the Spirit at all. All sincere symbol-worshipers Paul truly interpreted in his address to the idol-worshiping Athenians; they seek the Lord, if haply they might feel after him and find him. Those who reverently touch the hem of Christ's garment Christ recognizes as his disciples; and however ignorant their reverence, sooner or later he will disclose himself to them. No matter how sure we may be that there is no virtue in the garment, we are not to rebuke those who reverence it, still less to disdain their worship, but to direct it to the living God whose offspring we are, who is not far from every one of us, and in whom we live and move and have our being.

Foreign Missions as Social Settlements

By the Rev. Sidney Lewis Gulick, D.D.

"SURELY that is an exceptional way of looking at foreign missions," my friend insisted.

"New to you, perhaps," I replied, "but not to our leading mission boards nor to our thoughtful missionaries. It is the idea I have been working on all my life."

This conversation took place in connection with a statement of the facts respecting our Factory Girls' Home in Matsuyama, Japan. This "Home," its origin and its results, are typical of the social settlement nature and sociological value of missions, and might well be given at length. In brief, the story is this:

A confirmed and notorious drunkard, an outcast from his home and divorced by his wife, was influenced at one of our theater preaching services. After three years of study and struggle, he became a Christian. Taking work in a factory, he saw the appalling conditions of the factory girls, mostly farmers' daughters from mountain villages. He decided to devote his life to their welfare. We opened night classes for those who worked all day, and morning classes for those who worked all night. After several months we started a boarding-house conducted on Christian principles. Our Christian lunches put to shame heathen lunches. Two years of effort have secured notable results. The girls improved in health, did better and more faithful work, earned more money and spent less. On returning to their homes, they were free from debts and from more serious moral difficulties. Christian hymns, creeping into the factory, displaced many vulgar and immoral songs.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

When, after two years, we were erecting the first building for our "Home," the factory officials asked whether we would not take charge of all the houses where their girls boarded. Further, through the changed character and intelligence of the girls, many villages from whence they come have changed their attitude toward Christianity. In view of the reformed character of the man who had been an inveterate drunkard, but who was now a sober and useful citizen, his townsmen began to recognize the moral power of Christianity. These are a few of the results secured by the social settlement, illustrating the character and methods of the missionary work carried on in Matsuyama.

The value of such work as this, not only in the direct religious results, but also in destroying international prejudice and in building up mutual good will and high regard, is beyond dispute and also beyond estimation. And as to its sociological value in helping to solve the industrial and moral problems facing modern Japan through her entrance into the world's life and the world's industrial competition, who can adequately state it?

Identical with this home in significance and value, although wholly different in forms of work, are Miss Judson's night and industrial school for poor children; Miss Adams's slum work in a notorious gambling district, unmanageable by the police till Miss Adams's work had conspicuously transformed the place; Mr. Ishii's and Dr. Pettee's Orphan Asylum; Miss Riddell's Leper Hospital at Kumamoto; the Ex-Convicts' Home of Mr. Hara in Tokyo and of Mr. Muramatsu in Kobe, the latter for many years a leader of a gang of pickpockets; Mr. Tomeoka's Reform Home for Boys; the Salvation Army Home for Fallen Women—indeed, space forbids detailed mention of the numerous Christian reform and benevolent institutions in Japan, the schools, the Young Men's Christian Associations, the sewing, cooking, and singing classes, and, not the least, the hundreds of churches whereby the real meaning of the spirit and life of Christianity is being given concrete expression.

In every non-Christian land mission work includes all these methods and forms of endeavor, arousing among the people feelings of good will in place of distrust and hatred. Let the testimony of two Chinese mandarins represent those of hundreds which might be gathered. "During the past few years," writes one, referring to a certain missionary, "whenever I have interviewed the gentry and scholars, the merchants and the people generally, in the country around, they all, without exception, have spoken well of his goodness in most spontaneous fashion. And I have been even more glad to note the manner in which he has aroused the latent sensibilities of the populace to similarity of feeling and to a recognition of the essential unity of principles, so that barriers of East and West have been forgotten and a valuable contribution has been secured for cordial international relations."

Another mandarin, writing in regard to a certain missionary, says: "He has lived here for twenty years, and managed matters so well that there has been no enmity between the populace and the church. Indeed, the whole prefecture unites as one in his praise—a fact so well known that I need not relate it. He has been prominent in his proclamation both in its details and in its permeating principles."

But of equal importance with the international results of missionary work are its social effects.

It plants in every land new social, political, and religious ideals. It imparts new life which springs up in a thousand forms. Native movements arise of immense significance to the countries themselves, movements which ultimately will have their influence on world history. Modern Japan, with her attainments and ambitions, is, in important respects, the result of missionary effort and leadership. As bearing on this statement, consider the following quotations from two eminent Japanese:

"Look at Japan. Our forty-six millions have a higher standard of morality than they have ever known. There is not a boy or a girl throughout the Empire that has not heard of the one-man-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

one-wife doctrine. Our ideas of loyalty and obedience are higher than ever. And when we inquire the cause of this great moral advance, we can find it in nothing else than the religion of Jesus." So spoke an editor of one of Japan's prominent dailies at a farewell meeting, given in Sendai, to the Rev. J. H. DeForest, D.D.; and Marquis Ito has recently said: "Japan's progress and development are largely due to the influence of missionaries exerted in the right direction when Japan was first studying the outside world."

If now we ask what are the general principles underlying and controlling the foreign missionary enterprise, our most concise reply is that foreign missions are but one type of social settlements. Indeed, foreign missions were social settlements in principle and fact long before the special institutions in our cities bearing that name were even thought of. In 1820 the first mission social settlement in the Hawaiian Islands was started. The conscious aim was, indeed, to teach the natives the true religion; but in doing so, and as a necessary means to that end, the missionaries transformed the entire social life of the people. Constitutional monarchy was established in the place of unlimited and brutal absolutism; instead of being himself a slave, each man became a property-owner; popular education took the place of universal ignorance; missionaries stood between the simple-minded, defenseless native and the aggressive, rapacious, violent, and brutal white men who had already, before the advent of the missionaries, introduced the most loathsome diseases, which were rapidly decimating the native race. No social settlement in the slums of our cities could possibly accomplish more for the region to which it goes along every line of physical, mental, moral, political, hygienic, industrial, or educational effort and improvement than was accomplished by that missionary social settlement in the Hawaiian Islands.

What, now, are the essential principles of social settlements? May they not be enumerated as follows?

First, however separated by class distinctions or social rank, by education, culture, home, or parentage, specialized sections of a community may be, the welfare of that community depends on the well-being of the members of its separate sections. No fraction can suffer, be ignorant, debased, or diseased, but the whole community will ultimately suffer for it. Social settlements necessarily build on the solidarity of the community.

Second, it is the duty of the more favored members of a community to help those less favored. This cannot be done ignorantly or without genuine sympathy. Effective knowledge and attractive sympathy can be secured only by contact and prolonged mutual acquaintance.

It follows, thirdly, that under the present conditions of society, in which the classes are geographically, intellectually, and temperamentally isolated, members of the more favored classes must go to live in the neighborhood of those less favored, with the intention of helping them to higher levels of personal and social life.

Fourth, to this end the newcomers must make the interests of the neighborhood their own; they must identify themselves with the local community and unite with it in all efforts for political, hygienic, educational, and other improvement. Particularly important here is disinterested and skilled leadership.

Fifth, social settlements, however, seek to transform not only the ideas and the lives of the class to which they go, but also the ideas, the sympathies, and even the lives of the class from which they come. No class should live in unsympathetic isolation from the rest of society. Social settlements consciously strive, therefore, to be clearing-houses of ideas, of sympathy, and of helpfulness. They are thus human links between classes socially and industrially isolated.

Now, these principles, in all their more important elements, are completely applicable to, and they have been actually realized in, foreign work. Indeed, foreign missions carry them out more completely and consistently than the usual social settlement. In the former case the classes (*i. e.*, the races) are so distinct that there is no common language, and

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the missionary settler must begin by learning the language of those whom he would know. The usual social settlement worker spends but a short period of years at his task, whereas the foreign settler devotes his entire life to it. Anything less would insure failure. He must live in the midst of his chosen people, decade after decade, with only an occasional return to his homeland. So arduous a task is the foreign social settlement.

In time the missionary becomes intimate with his chosen people. He knows their social and religious customs, their moral ideals, and their entire systems of thought as no traveler or merchant ever learns them. His life among them wins their confidence. He mediates to them the best of all they know concerning the white man and his civilization. On the other hand, by his letters, by his occasional visits to the homeland, by his published correspondence, and by his books, he introduces to his fellow-countrymen the people of his fosterland with a completeness and accuracy otherwise impossible. Were our knowledge of the peoples of Africa, Asia, the Pacific islands, and Japan limited to what has been brought back to us by sailors, soldiers, merchants, and travelers, nearly all that we now know of their good and noble qualities would be lacking.

The Hon. James Bryce, M.P., writing of the conditions prevailing in such an accessible and relatively civilized land as Turkey, says: "I cannot mention the American missionaries without a tribute to the admirable work they have done. They have been the only good influence that has worked from abroad upon the Turkish Empire. . . . From them alone, if we except the British Consul, has it been possible during the last thirty years to obtain trustworthy information regarding what passes in the interior."

Such information of the hundreds of alien races as is possessed by the white race to-day is, in large degree, either directly or indirectly due to missionary experience. Such human sympathy and good will as are felt to-day by large classes of white men for the backward races, and such intelligent effort as is being put forth to-day for their honorable treatment by civilized peoples, are, in the main, the result of foreign missionary social settlement work.

Still further. But for material gathered by missionaries, or put by them within the reach of scientific investigators, philology, ethnology, anthropology, comparative religion, comparative sociology, and the history of religion would hardly have become possible. The commercial results, also, of foreign missions have been so great as to attract the attention of thoughtful men, and to be used by some as an argument for missions.

Thus have foreign social settlements been the all but exclusive, mutually helpful medium of inter-racial sympathy, good will, and knowledge. Even more than slum settlements are they needed, since the classes they mediate are more estranged. Their actual successes, too, remarkably surpass those of slum settlements, great though these latter undoubtedly are. The benefits derived both by the races receiving and by those promoting foreign missions are beyond estimation in all the lines of mutual knowledge and good will. So great and so varied have been the results already attained that hard-headed business men are saying that missions should be supported even by those who have no interest in their religious aims. Mr. F. T. Gates, Mr. Rockefeller's secretary, closing a long letter recommending him to give generously to the foreign missionary enterprise, makes the following comprehensive and significant statement: "The subject of foreign missions should command the interest of patriots and philanthropists, of men of all creeds and of no creeds, of men of commerce, of manufacture, of finance, of the bankers, importers and exporters of our country, and of all who have the well-being of their own country or of mankind at heart. In the long run it will be found, I think, that the effect of the missionary enterprise of English-speaking peoples will be to bring them the peaceful conquest of the world—no political dominion, but dominion in commerce and manufacture, in literature, science, philosophy, art, refinement, morals, religion; and in future generations will bring back re-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

turning tribute in all these great departments of life and progress quite beyond present estimation. Forgive me if I seem earnest in this matter. I have been brooding over this subject for years. These views as to the importance of missions spring from no sudden enthusiasm, but represent deliberate conviction, which has stood the test of every mood and all my study, reading, reflection, and intercourse with men for a long time."

Such, then, is, in brief, the view of missionary work held to-day by intelligent and well-informed men. Christian missions are seen to-day to be the most effective instruments for mediating between and bringing to a basis of mutual comprehension and appreciation fragments of the human race long isolated, radically different, and too often bitterly antagonistic. They are in a unique way humanity's clearing-house of ideas and ideals, of motives and movements. A more adequate statement of the modern conception of foreign missions would require a study of this subject from the standpoint of social science, upon which, however, the limits of this paper forbid me to enter.

The Children of Immigrants in the Public Schools

By Hortense M. Orcutt

"AND these children, when they are grown, are to take their places in the Commonwealth; these are citizens of the United States in the making." It is a reflection that comes again and again with ever-increasing force as year after year one faces a class-room of East Side children without a name among them that suggests American ancestry or American traditions. Eastern Europe, with all it means of ideas foreign and inimical to democracy, confronts us. One meets with these ideas at every turn. A mother enters the kindergarten with a toddling three-year-old clinging to her skirts, and asks that the child be taken into school. You explain carefully that children under four years old are not permitted to enter public kindergartens. "But you take her in. I give you a fine present." And at the emphatic shake of your head, "How much you want—five dollars?" It is Eastern Europe's idea of a public official—a person to be bribed. The question to the mother is merely one of being able to make the bribe large enough, and when she goes away the refusal has not made her understand. But the child *must* understand some day, or where shall we be?

It is not, however, this obvious clash of ideas that is to the thoughtful teacher the most disturbing aspect of the situation. It is those subtle, unconscious, inherited tendencies that sometimes seem to baffle our best efforts in the attempt to train toward American ideals. The safety of the American State lies in the intelligence, the integrity, the independence, of the individual citizen. Two things are comparatively easy to get with any group of East Side children—a mob or military discipline. Neither is educative in our American sense. Neither condition offers opportunity for the growth of intelligence, integrity, independence. To many a young teacher confronting for the first time a primary class of from forty-five to sixty-five children, it seems necessary to have order at any cost, and she has military order before she quite knows what has happened. She had a mob. Now she has obedient children that will line up at the first signal—heads behind heads and eyes in front, in a manner appalling to the thoughtful lover of children or the institutions of our American Commonwealth. She is praised for her control and her discipline, and she is liked and respected by the children. So an official despot should behave; it feels right to the children of Russia and Poland, and they

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

respond. Thus the teacher in our East Side public school fosters, often all unconsciously, those tendencies that are native to the children with whom she is dealing, but foreign to the ideals of the country in which they are to grow up.

At election time one hears the "better element" bemoan the power of unscrupulous politicians to "whip the people into line." But do we stop to consider that, in the main, our public schools are helping to make it possible for them to do this by eight or nine years of training in "whipping into line"? We deal with masses because the masses present themselves and organize at our command, because it is easier to deal with masses than with individuals, and too often, alas! because, given the class of children that the East Side offers, and given them in such numbers, it is impossible to do anything else.

The evils of the situation are so apparent as to make any elaboration of them seem almost puerile; but the definite illustrations of the evil are always as interesting as they are deplorable. Take one of the evils that is first apparent; namely, the tendency of this system of mass discipline to crush or mar the best ability, the finest material in the class. But to illustrate:

One morning the writer was crossing the "boys' yard" at an hour when the children were all supposed to be in their class-rooms, and she came upon a small Italian boy who had been recently promoted from the kindergarten to the 1 A.

"Good-morning, Leonardo! Oughtn't you to be in your class-room?"

"Yes," said Leonardo.

"Well, run on."

"I'm not going back there."

"And why not?"

"I hate it."

"Why do you hate it, Leonardo?"

"Can't do anything; the teacher kills everybody," and his dark Italian eyes had a look in them not good to see in eyes of any age or any nationality.

Now let us give Leonardo's kindergarten record, that we may understand why we account him good material. Up to the time of his arrival we had never had any child come into this particular kindergarten and *use* it. The children, without exception, had had to be taught to use it. Leonardo arrived. He saw a sand tray and a shovel, and without more ado he fell to work. He saw blackboard and chalk tools to his hand, balls made for his play, and all this without invitation on the part of the teacher and without effrontery on the part of Leonardo. When he needed the teacher to help him out, he used her too. Of course he needed suggestion and direction, and this was always accepted in a sweet spirit—even an eager spirit. From the first he used the kindergarten as a man might use his club, and he was not particular about arriving on the hour. Tardiness, of course, could not be permitted. After telling him a number of times that he must come at a given hour and punishing him when he came late, it occurred to the kindergartner that this method was not accomplishing the desired end. Then she remembered that Leonardo was an intelligent being, so the next time he came late she said to him: "Leonardo, do you know that you miss a good deal every time that you are late?"

"What do I miss?"

"Well, to-day you missed a new song about a galloping horse, and a very good story about a little boy who went to seek his fortune."

"Tell it to me now."

"No, now it is too late, but if you come in time to-morrow you will hear it."

He came; and for a month no more tardiness. Then there came a day when Leonardo dropped in an hour and a half late.

"Leonardo! what is the matter?"

"My baby was lost." Perfect assurance; any reasonable being would see that the importance of hunting a lost baby was greater than of arriving at kindergarten on the hour.

"Is she found?" (humbly.)

"Sure!" and Leonardo fell to work.

Leonardo was in the kindergarten a year, and it was a year of steady growth. He worked hard and he played hard. He always had ideas, and he found the medium for their expression at hand; his English steadily improved; his spirit was always sweet; he was at home in a good world. It is needless to say that he was

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

a leader among the children, though he had a great respect for other people's rights; there was uncommonly little of the boss in his attitude. In short, he was the sort of small boy for whom we prophesy a future; and here he was, at the age of six, rebellious, defiant, already a little embittered. The rest of the boys in his class were "whipping into line." Leonardo's growing being repudiated militarism. Where did the trouble lie! The least of it with the teacher, though we have seen a teacher with sixty small children maintain a free republic and conditions of individual education, but we accounted it genius, as indeed it is, and that too of the rarest kind. To the average good teacher such a feat is impossible; militarism is her only resource.

The second type of child that suffers greatly is the child of a shy and sensitive nature. In the large numbers he is almost entirely lost sight of; he gives no trouble, and it is easy to forget his existence. All the defects of this child's nature are being emphasized by the training he is getting; he grows more shy, often secretive; he is shrinking, and easily imposed upon.

It is obvious that the very dull child suffers as well as the unusually bright child. Who, then, thrives? Those children who would have made the best soldiers to the Czar, had they remained across the sea. But America has little use for the type they represent; she has rather every reason to deplore its multiplication.

What is to be done about the matter? First and foremost, there must be fewer children for one teacher. Or, since the number of children on the East Side is never less, but always more, there must be more teachers, a great many more teachers. Classes must be divided, and even subdivided, that work may be done in groups small enough to allow for individual attention and the consequent freedom from militarism.

I know all the objections we have to face; the hue and cry of economy, meaning always economy of money, and never for a minute the economy of human intellect and human character that in the end serve the State more profitably than any fiscal scheme, however shrewd and far-reaching. We have to face the question of finding suitable housing quarters in which this business of education may go on; and in the crowded districts of this great city it is a question that presents a very real difficulty, one that will take, not alone great sums of money, but a considerable length of time for the tearing down of old buildings and the rearing of new school-houses.

But in the meantime the great cry is to have a seat for every child of school age, with very little regard for what sort of educational feast he is invited to sit down to. In too many cases it is a feast that gives him not plain intellectual indigestion, but rather intellectual and moral anæmia. It is an open educational question whether he would not be better off on the street. The street, with all its evils, still is on the whole a quickening and not a stultifying environment; it is a place where a child may have a certain range of individual freedom, where he is bound to get many experiences, most of them actively educative; and if some of them are bad, many of them are good. The alternative presented is a crowded class-room with an atmosphere of repression and drill.

Only the other day I learned that a little boy, whom I knew to be a particularly bright child, failed of promotion from the first primary class. When I inquired the reason of his teacher, she said, "Yes, he is brighter than the other children, so much brighter that he is bored two-thirds of the time, and he has fallen into the habit of not listening. He sits dreaming and forgets to wake up to hear the new part." Poor Sam! He attended two kindergartens in his day, and was a "bright particular star" in each. In the morning he went to a morning kindergarten in one public school, and in the afternoon to a kindergarten in another public school; and he kept his own counsel so well that it was two months before anybody discovered that he was breaking the law and getting twice his due. He was pre-eminently a child who could do things. We hate to see him turned loafer and shirk in one short six months.

This matter of semi-annual promotion, which has just now come into our theme

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

incidentally, has really a direct bearing upon a problem of more than a little importance. Particularly with the little children, it is very disastrous to change teachers every six months, almost as disastrous as it would be to change mothers. If the children must be promoted in February and June, let the teachers be promoted too. In some instances this has been done, and with very gratifying results. It is only through close and intimate knowledge of the particular children with whom she has to deal that the teacher can render the best educational service; and even a full school year from September to July is all too short a time for the child to get the full benefit of the personality of his teacher and the force of that teacher's method. For children under twelve years of age two years with one teacher would do much toward abolishing that tendency to deal with a class only in the mass, and would help to bring about those social conditions favorable to the growth of individual development. The objection will be offered that this plan is desirable only when the teacher is of commanding personality; and for no district in the city is it so important that teachers be chosen with these qualities in mind as for the East Side schools. Children in the better sections of the town have home and church influences, friends and acquaintances native to this country, while on the East Side the teacher is too often the one being who interprets to the children the ideals and the spirit of American life.

Another great gain, incalculably great I believe, might be possible if classes were smaller and under the tuition of one teacher for two years. Boys and girls might be educated together. This is a world neither of men and boys on the one hand, nor of women and girls on the other, but of men and women, boys and girls, holding all sorts of legitimate varieties of human relationships. And our particular corner of the world belongs not to Russia nor yet to Continental Europe, but to the United States of America.

The matter of co-education offers innumerable problems, but they are problems of a kind that we do well to reckon with early if we would keep our simple, high-minded tradition of the relations between men and women, boys and girls, which is one of America's chief claims to distinction—the distinction of high social morality.

When we get in our East Side public schools small classes of boys and girls taught by men and women of culture and fine personality; men and women who wish to avoid militarism in the classrooms as much for their own sakes as for the children's, to avoid it because the joy-giving art of their work lies in the development of character, and is killed by a system which reduces all character to type form—when we get these things, we can know that we are a long way toward settling those questions of municipal corruption and social evils that are the themes of pulpit and press and that are the earnest concern of every loyal American.

In speaking thus frankly of the failure of our public school to meet the educational needs of the children of our immigrant population, I would not be accounted among those persons who refuse to recognize the immense difficulties to be met; neither would I be ranked with those who fail to appreciate the very important advances that have been made in these same schools toward the solution of the very problems that we have endeavored to present. Chief among these great gains are the kindergarten and manual training; the kindergarten because it offers, not a system of definite instruction, but a mode of life; because it tests its work by the all-sided development of the children with whom it deals; because it endeavors, not only to interpret the environment in which the child finds himself, but to develop in him proper reactions upon that environment; and, above all, because it aims to develop his will and his activity in such a way as to make him the fullest measure of a human being that his possibilities allow.

Manual training is to be ranked among the important advances because its purpose, too, is human development, the increasing of the power "to do," and because its methods are both rational and purposeful. The work in the shop

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

is especially valuable, for it is conducted with comparatively small groups of children, and under free conditions; and it aims to develop individuality.

The writer was recently greatly impressed by seeing thirty or forty coat-hangers, no two of which were alike in curve or in span because each boy had made his to the measure of his own shoulders, to fit his own coat. It is a little thing or a tremendous thing, according as one has power to see its underlying educational values. The work offered in both the kindergarten and the shop "involves the culture of hand and eye and of the brain-centers back of hand and eye, which is a large part of organic education."

There is a popular tendency to decry all these phases of "organic education," and even from high places comes the cry of "fads and frills." It is an old tendency—the tendency of ignorance to deride what it does not understand. The kindergarten and the special departments have come to stay, because they meet human needs and advance progress; because they are educational in the truest sense. But these things, being so good, serve to throw into sharper contrasts those evils which it has been the purpose of this paper to present.

Through the Eye of a Needle

By Katherine Reed

WHEN Miss Rosa Barclay got up that morning, she was as happy as Pippa. Not that she had ever heard of Pippa, or was likely to. Also, unlike Pippa, she was not even going to have a holiday; she was just going to work—but it was to be at Miss Judd's boarding-house. You see, she sewed for the boarders, who, although they did not always like one another, did like her. They couldn't help it any more than they could help calling her Rosa. Even the gentlemen did it, those that had been there quite a while—Miss Judd's old stand-bys who had now been rallied so long for matrimonial intentions when they hadn't any, by both transient and permanent ladies who imagined they had none either (as Shakespeare could say, but nobody else these days)—rallied so long, you notice, that they believed there was nothing in it for them. Especially, they hadn't been given more salary for some time, and they had a vague, not to say uncomfortable, idea that more would be needed if, well—if it *were* well, don't you know, meaning, different. That is, if they had to be silent about dressmakers' bills and just pay them, where now they could make complacent or cutting comments whenever a new dress came in to dinner.

Of course they never said anything when Miss Rosa had made the dress. How could they? In the first place, they all knew she never sent a bill. She was just paid by the day, except when some of the boarders postponed by the month. Sometimes, then, Rosa had to apologize to her landlord. This respectable person really liked these encounters, and fostered suspense during the process just to see how anxiety, fear, and trust all shaded at once in her face. Of course he didn't discriminate and name all that he saw—he just looked at it, anticipating eagerly what would happen next. For, best of all, he liked, at the suitable moment, to bring out her smile of relief—oh, *such* a relief, with that little dance in her eyes that he had been waiting for!

"I really don't need the money, Miss Rosa. Just take your own time."

It was all worth $5.50 per minute while it lasted. That was what she paid him per month.

In the second place, these gentlemen at Miss Judd's knew nothing about gowns. Why should they? Gowns were just a part of life, to take for granted ike houses or grass, and to be noticed, if at all, chiefly at meals, where food was much more important. Also, Miss Rosa was more than her gowns. They felt this quite dimly, to be sure, and if you had said encouragingly that this was the way with all the real artists, they

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

would have stirred in their chairs and looked away from you uneasily, perhaps, in the direction of the bread. They would need something at the moment, that was plain—and certainly the bread would be a much plainer matter to take in than your meaning. So you would allow yourself to be helped to bread, but it would certainly taste of rebuke.

However, Miss Rosa, at this point, would have asked you to pass her the plate, because she preferred crusts. You were so glad that one was still left there for her that you forgot your rebuke. It was the promptness you liked in her voice, especially just at that moment—but you liked also a kind of brightness, an almost-laugh underneath that was really just pure grace of the spirit, if you could have had depth or sense to see it so. Its effect on you was like a morning joy, though she didn't know that, either, any more than you. There was always more of that effect right after she had been trembling in to see the landlord. Each new apology made her tremble, quite irrespective of past reliefs. It was to her as if this time surely Mr. Goodkind would refuse. And when he so astonishingly didn't, with every reason in the world for so doing, why, she trembled right off into the brightness of the morning star that Dante mentions (only you don't know where—of course not).

There was one person at the table who was a guardian of crusts. But he didn't like them. He said he was crusty enough, but remarked even this infrequently. The first time he had said it was in an appropriate tone of voice, so that Miss Rosa, who was opposite, quickly passed him the pancakes, saying the syrup was next him. She had a quiet surprise in her eyes that he had been hoping for as he pulled his eyebrows together into three straight proofs of his crustiness. He had his own reasons for his hopings when he accepted the cakes.

The syrup *was* near by, he observed to himself, and went on to the same audience in his silence; it was a distillation from northern snows and sturdy maples; it had spring's own freshness in it and the glows of autumn, a true golden brown, liquid and lovely—

By this time he was pouring the syrup into his saltcellar. And all that while it was only her eyes he was mooning over—Miss Rosa's eyes, which he once before told himself matched her hair as if she had done it herself. They were as full now of little shiny glints of fun as her hair was of lights when the western sun accidentally caught her near the window with her seams. But Miss Judd's eyes at this point flashed no fun at all. On the contrary, she had only an instant conviction about another fresh tablecloth, and four in the wash already that week.

"You're *worse* than crusty. About crazy, I should say!" she burst out at him, surprising him thus into fresh proof of her charges, since he dropped the syrup-cup helplessly altogether.

Then even Miss Judd joined in the laugh. He did himself when Miss Rosa began to mop up the sticky splashes and streams with her napkin, hurrying to say to him under cover of the laugh:

"Never mind; it'll all come out in the wash."

This had all happened quite a while ago. In fact, he was the only one who had it by heart. Oh, I forget to tell you who he was. Why, just Mr. Crampton of Solon Chase & Co., their head bookkeeper. Any other woman at that boarding-house could have told you how he looked—except Miss Rosa, but then she didn't live there. She only came from time to time. Those were the only real times there were—*he* thought. But nobody knew what he thought—not even he himself for quite a while. Then it all dawned on him: why he kept looking out for those crusts, for instance, and was so unusually prompt at certain meals. He was more hungry at those times, too, or at least stayed longer at the table. Come to think of it, his appetite had fallen off a good deal lately. Miss Judd was the only one who had noticed this. He was an ideal boarder, in her opinion, never giving an earthly scrap of trouble to her or the maids, and always paying his bills in full and on time. Also, he was never sick, and did not prescribe when other people were so. By the other boarders he had long been taken for granted. When they

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

first came, they usually tried to puzzle him out, but more to find out what he thought of them than what he really was on the inside of his mind. As he gave no help in their chief quest with him, each newcomer in turn finally let him lapse into merely a place at the table.

On the particular day Miss Rosa got up so happy, as I said long ago at the beginning, there was going to be a parade downtown. Nearly every one at Miss Judd's had decided to go. That wasn't what made Miss Rosa so happy, however, as she didn't know about it. In fact, I'm not sure if she knew herself why she felt such an interest in things that day. She just felt so and that was enough.

Mr. Crampton, however, decided at luncheon that he would not go to the parade, nor back to the office either. He telephoned that he was ill. Now that was a lie. He had never felt better in his life, nor more entirely of one mind. Yet he had never told a lie before—at least one that he could remember. His boyhood's complications may have wrenched a few from the native truth of his nature before it was sicklied over with paling thoughts of consequences. On the whole, he rather hoped he had lied some hitherto. It would give an air of consistency to his behavior now. Still, having told this lie with a relief almost like that of a good conscience or a self-denial, he walked straight up to the sewing-room on the second floor. Here Mrs. Underwood's new gown was at that moment puckering Miss Rosa's mouth to match its own amazing puckerations.

He knocked at the door with a decision that almost made Miss Rosa swallow a pin. But when she said "Come" in the pin-blurred voice, and saw who it was, she not only felt but looked unexpectedly helpless. She did not even say anything. She just sat there. He stood there. Then he said, gently:

"Please take that pin out of your mouth."

She obeyed without its seeming an obedience. It was not a significant matter, apparently. She merely took out the pin and laid it down in the tray. Then she returned her eyes to his. He did not remember their color at that moment. So he walked over toward her, and sat down near by.

"Miss Rosa," he began, "were you ever in love?"

"Why, yes," she answered, with a shade of strange tremor in the promptness of her voice. "I've been in love all my life."

"With any particular person?"

She did not answer him; she began to tremble. He saw this in her lips, her work-worn hands, the little quickening of her breath. So he helped her out by saying, still more gently:

"I love somebody. It is the first time. I am thirty-four years old."

"Why did you never love before? How could you live without it?" she suddenly burst out at him.

Now *he* did not say anything. They both at that moment heard the stillness of the house. It was clearly her turn to help him out, but all she could do was to pick up the waist and begin to sew. Finally she laid it down—she looked up at him and then down again, for now his voice was saying what his eyes had been telling all along, only she couldn't seem to take it in before. The afternoon light had begun to lengthen and rest upon her hair.

She soon began to answer him—by questions chiefly. There seemed no other way; so that he could go on and say more, you see.

"Do you think I'd be a good fit into your life? I am so—so—why, not anything, I guess. I never had time to notice. Besides, you never sent any flowers—or—or candy. That's what those brides I sewed for always had. Isn't that one of the ways you can tell beforehand? They used to talk about that a good deal."

"But I didn't know where you lived."

"Why, 29 Green Apple Court, third flight up, at the back."

"I never heard of that place before. It sounds nice."

"The old gardener, who is crippled now, and lives down under me, says it was named like the places called The Elms, 'cause there weren't any elms, or else maybe it was poplars. Our apples are just stones and bricks, if that's what he meant."

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"I wish I had been there. Why didn't you ask me?"

"Oh, should I? But how could I at the table, you see? I would have had to ask the others too, and I have only one room. It wouldn't hold so many. And even then—why, you couldn't have come in by yourself—you would have had to have a chaperon. All those young ladies I sewed for did—until they decided to change into brides. At first, when I heard them speak of it, I asked them what it was—a new kind of trimming? They said, Oh, no, that it was just a protection for the gentleman. But I could have asked Jimmy Sanders up, if that would have done any good."

"I should like to see him. Perhaps I can yet—if you will only decide about that 'good fit.'"

"Oh, yes, into your life." Here Miss Rosa became divinely serious. Then she said, doubtfully, "Well, there's something else. I am too poor, you see."

"No, you're not. I only wish I were half so rich. But I'd be too rich for Wall Street if I had you."

"You don't believe I'm poor? Now, I'll show you. I just get a dollar a day."

There was an instant's triumph in her tone, which quickly passed. Her cheeks began to burn. Her eyes fell once more, but she hurried on, almost breathless in the humility of confession and the joy of relief.

"Besides, I owe money. I do things I ought not—helping people is part of it. I've bought red flannel and medicine for Jimmy's grandmother—things like that, when I really couldn't afford it—I kept hoping I could earn more. And then once I took Jimmy to see a grand play—he goes to bad ones 'cause they're cheap—and I heard my ladies say that boys ought to see good ones, so we went. It was 'Julius Cæsar.' He told the boys all about it, and they still act it out on the streets at night. He hasn't been to another play since. But I had to work a good while to pay for it. Then, you see, I was sick. That cost most of all, because there wasn't any money ahead then. I couldn't buy any new clothes, and if I could, there wouldn't be time to make them. At night I'm too tired, or else I read to the blind lady. I couldn't possibly get that money paid up till summer. And my weeks are all promised till May. My ladies want to begin on the children's summer clothes. So, you see, it's impossible. I'm too poor; I owe money—and I haven't any time to marry you—"

Here Miss Rosa began to cry.

Now, Crampton had never seen her cry before. It had never occurred to him that she could. Why, she had always seemed only brightness, joyousness itself. You know, he had never seen her with her shabby little account-book, or those nights before she got up courage to go to the landlord. No more could he have imagined those other times when she used to look up at the small piece of sky out of her window instead of going to sleep, and ask God why she wasn't like other people—those ladies she sewed for, or those brides, for instance—and why she always had to be in other people's lives and outside of her own—just like that chiffon over the silk. But then the chiffon really got to things, and she didn't. Besides, chiffon cost a good deal—a dollar a yard—and she was only worth a dollar a day.

It all came back to her—those nights—while she cried there before her first, her only lover. The memories only added anguish to her tears. Here he was at last whom she had hardly dared dream of, much less hope for. But she was not to have him—it was too much riches and she was poor. Why, it was terrible, it couldn't be true at all; God wouldn't, couldn't leave her so.

Of course he couldn't. That is what he meant by having that tall, dark man there at that moment—a kind of temporary proxy, you see, if you are religious enough. (If you aren't, you wouldn't see anyway, no matter what I said.) So the large, dark man just picked up the hand with the thimble on it, all cracked from stitches and calloused from seams, and put it carefully around his neck. Then he lifted up her head and laid it on his shoulder, where it was quite convenient to wipe off all the tears. The rest of it is not for you or for me, though the

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

boarders thought it was for them when they came home.

She told them right away. For one thing, she had to make an apology to the lady because the waist wasn't done. It was right there where it fell three hours ago when things began to happen. But she didn't tremble this time over the apology. It was quite a fierce little one—almost as if she had said, "Finish your old waist yourself!"—just like Biddy or Mary Ann who depart on wash-day having got the clothes into soak.

Then the boarders all laughed, more than over the upset syrup-cup. Miss Judd came in to see, and the unoffending and forgiving lady who owned the waist laughed most of all, and put her arms around Miss Rosa, who began to cry again from astonishment at being the center of attraction, like a baby or the North Pole.

They all ate a very hearty supper that night, so that Miss Judd threatened to raise the price of their board. The dark man said all right for her, she could raise his all she wanted to—he was going to change his boarding-house anyway.

But just then he caught a dismayed look in Rosa's eyes and stopped short. So did the rest of them.

"Oh, no, you're not," she said, right away. "I couldn't cook; I could never learn. I can just sew. And perhaps, then, I oughtn't to marry you."

She went on, or went back, I should say, to that afternoon state of mind when she was too this or too that. Surely now she had found the Everlasting No; so long as a man must eat, why, his wife must know how to cook. And she had always enjoyed seeing him eat so. That was really the only place she had seen him—at meals.

Well, those boarders began to laugh again, and might have been laughing still, if Miss Judd hadn't said, briskly:

"Come, now, let's plan about the wedding. It'll have to be here, of course."

So they became serious at once, but in order to keep so they sent off the little dressmaker as quickly as if she were a cook discharged for stealing or other equivalent impudence. Crampton went along—as chaperon—until they could meet Jimmy and persuade him to undertake the position.

At the office next day the head bookkeeper asked for his summer vacation.

"Right away?" said his chief. "It's just January now—a little cool for picnics," consulting his thermometer, which replied nothing—being at zero.

"Yes," replied Crampton, promptly, like Rosa in asking for the crusts. "Next week I'm going to be married."

"Ho, ho!" exclaimed the head of the firm, and then wheeled suddenly round to look out of the window, where chimneys giving out soft clouds of sootiness rebuked the smoke ordinance on every hand. When he turned back, the quietly waiting Crampton thought his stern, rugged face positively handsome as he raised his clerk's salary on the spot and asked to come to the wedding. How much was the raise? Never mind; you shouldn't know till you can make out as good a case for yourself.

The wedding day was bright and clear. The head of the firm came in his automobile, but the bride insisted on walking over with Jimmy as single guard. Jimmy had never had so much fun in his whole life before as in those past seven days. He had no time even to fight; there was too much treating of cronies on hand, in between the chaperonage of Miss Rosa. Green Apple Court was awestruck at his eminence.

The boarders had never been so fond of each other. They had paid for the chiffon dress which they all said Miss Rosa must have just this once, despite her fright and exclamations. Every one had given or made something for her to wear or take away. Crampton they hardly spoke to, much less remembered—between meals. It was all Miss Rosa. Miss Judd was an amazement of efficiency; also, having found a place near by for them to room, she insisted on their coming back to board a while at first till she could teach Miss Rosa how to cook. She made every arrangement for the day itself in her most expert manner—all but one—who should give the bride away. So, when the minister came to that part of the perfect service there was a silence, till Miss

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Judd, with an unexpected quaver and even a crack in her habitually commanding voice, gave the expected response.

It was all over quite too soon, all for the better, none for the worse, for health they hoped, for poverty they knew, and the chief sent them off to the train in his automobile.

The College Student and the Bible

By Henry Thomas Colestock

AS the college student passes from traditional into modern conceptions of life, it is not difficult to understand why one of the most perplexing phases of the whole process of religious reconstruction concerns the Bible. The reasons for this are evident.

For many Protestant communities have elevated the Bible to a position similar to the one the Pope holds in the thought of devout Catholics—a position of infallibility; while many individuals actually bestow upon the Bible a superstitious reverence not unlike that given by the Church in the Middle Age to sacred relics and images, or given by primitive peoples to their household divinities—so strong is the tendency in human nature to the worship of Something Visible.

A further element of difficulty arises from the fact that the Church, having constituted itself a guardian of opinion respecting the Bible, has meted out its severest disapproval on those of its adherents who, through independent thinking, have dared to differ with the dominant opinion; while it has bestowed not only its highest praise, but also its most lucrative offices, upon the supporters and defenders of its traditional attitude.

So firmly embedded in his religious inheritance are these tendencies and attitudes, all of which touch life deeply at some point, that the student's task of gaining a conception of the Bible which will accord with his accepted knowledge and philosophy of life is, not infrequently, an exceedingly trying experience. The worship of Something Visible, the reliance on some external authority, certain and infallible, are stages in the religious development of most nations as well as of most individuals; and further growth necessitates the leaving behind of these earlier stages. With fear and great hesitation does the human spirit always leave its ancestral abiding-places.

But growth is built into the constitution of man. To an increasing number of thoughtful men and women, both in and out of college, the time comes sooner or later when one of two positions toward the Bible becomes imperative: either they must reconstruct their ideas of the Bible, or become wholly indifferent to it. Their inherited position is no longer satisfying.

While no one can solve this problem of adjustment for another, and even if this were possible it would be a great wrong, for much of the joy of living consists in having and solving one's own problems, yet each of us may profit by another's experience, may be saved unnecessary groping in the dark. Knowing well a student's *need* in the midst of his transition from the old to the new in religious thought, I offer you the following suggestions, trusting that they may help to remove some of the obstacles from your path.

You have been accustomed to thinking of the Bible as a unity; to asking, Does the *Bible* teach this or that? You have regarded all of the books of the Bible as of equal authority, all of the teaching on the same basis. To question any statement has been to discredit all. Individuals have said to me: "I do not question the Bible. I accept it all from cover to cover." To those persons who find such an attitude satisfying I have nothing to say; but to you who are no longer able to rest in it this word may be helpful.

To modern scholarship the Bible is no longer a unity. Each book or each writer is considered an independent source. Instead of asking, What does the Bible teach?—for it is recognized that the Bible

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

teaches a variety of opinions on some subjects—the question is, What does Paul or Peter teach on this subject, what is the teaching of the Book of Job, what the message of the Book of Ruth, what the teaching of this psalm, what the meaning of this parable, what does Christ teach?

The helpfulness of this approach to the books of the Bible you will find to be very great. When you have gained this attitude of thinking of each writer as an independent source, the next step will be to consider the nature of each individual book. For each must be approached in a manner after its kind. History is manifestly different from a collection of sermons, and must be approached differently. The study of poetry, historical fiction, the drama, the parable, the sermon, or the historical narrative cannot be read understandingly without taking into consideration its distinctive literary nature.

An example will suffice. In all ages orators, for the sake of emphasis, sometimes personate other characters and speak in their name. Filled with the glow of impassioned speech, the preachers of Israel did not hesitate to personate Jehovah or to declare their message in his name. When we understand this use of the phrase "Thus saith the Lord," we will give no more weight to the words following it than we give to the rest of the discourse. In impassioned speech the use of such a phrase is natural; only when read as history does its use mislead.

Another helpful principle of interpretation to be kept in mind in studying the literature of any ancient or Oriental people is the tendency of ancient writers, and of Oriental writers both ancient and modern, of glorifying their past. In writing of their remote past all early peoples draw their nation's history in heroic characters. Thus in India it is recorded that some individuals in the Golden Age lived to be twenty thousand years old. Other countries have similar accounts. In Palestine nine hundred and sixty-nine years seems to have been the limit. Then in Greece we read of gods and goddesses holding frequent conversations with men; and in Palestine, of Jehovah or his messenger talking with human voice with certain favored individuals.

A knowledge of the writer's bias saves us from either accepting or rejecting these statements as actual facts. Their explanation rather is psychological. In the minds of these writers the order of things in the remote past was different.

Contact between humanity and deity, it may be confidently asserted, has always been after the manner known to-day—that of an inner spiritual experience. But nothing is more common among early writers than attempts to objectify this inner experience. Only when read in the light of the bias and method of the writer do many narratives impossible of acceptance as actual occurrences yield a reasonable meaning.

It is also well to keep in mind that the Bible is composed of two quite distinctive collections of literature—the Hebrew Scriptures and the Christian Scriptures. The Hebrew sacred literature is, of course, pre-Christian, not only in its origin, but also in its hope and in its ethical standards. For the Christian reader this literature is not of the same value as the writings of the New Testament. While many of its utterances still afford a rich pasturage for the human spirit, its main value to people of another faith is now a historical one. By recognizing this fact you are saved from the futile task of defending moral standards, ethical practices, scientific conceptions, which simply reflect the stages of opinion of former ages. When thus approached, there can be no controversy over the outgrown opinions and practices of a former time. This attitude toward the Old Testament is undoubtedly one of the most valuable contributions of the preceding century to the advancement of Christianity.

In reshaping your ideas of the New Testament you will find it helpful to place the teachings of Christ in a class by themselves, and to think of them as a standard by which to estimate the opinions of his followers and interpreters. For his early interpreters had distinctive opinions, differing among themselves in quite a modern fashion. And the writings of any age have in them many state-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ments of opinion manifestly peculiar to the times in which the writers lived. Accordingly, instead of suppressing human thought by giving forth opinions of final authority, the writings of the early Church should inspire each generation to give itself anew to the thinking through of the problems of the religious experience; for only by so doing is the thought of a generation vital and transforming.

In so far as any writing, ancient or modern, makes us better acquainted with the spirit, the teachings, and the life of the Christ, its value is high and beyond question. The writings in the New Testament have been preserved to us by the early Church and through succeeding generations because of their unusual ability to perform this high function of making known the spirit and the teachings and the life of the Christ. Thus the sacred literature of the early Church, embodying as it does an intimate knowledge of the Christ, is a priceless heritage.

Investigation is the dominant note in modern education; and the meaning of investigation is found in freedom to think and to follow where one's own thinking leads. Therefore, do not hesitate to think on this problem of adjustment. Be assured that the attaining of the modern attitude toward the Bible is worth all that the process of transition costs.

Leaves from a Reformer's Note-Book[1]

WHEN the late Joseph Cowen described his friend George Jacob Holyoake as a "chartered disturber of the unreasoning torpidity of the public conscience," he sounded in a few well-chosen words the keynote of the entire career of the now venerable political and social reformer. But it would be impossible to epitomize with anything like equal brevity the services rendered by this friend of humanity in general, and of the English workingman in particular, in the unremitting warfare he has waged for more than threescore years against abuses of every description. To tell the story of his life properly would necessitate a detailed survey of the skirmishes and pitched battles which, in the half-century from the passage of the Reform Bill of 1832, resulted in such a vast betterment in the conditions of the mass of the English people. Nor could the tale be confined to England. Wherever freedom was at stake, Mr. Holyoake has been quick to respond to an appeal. Thus, Mazzini, Garibaldi, Kossuth, and Worcell were indebted to him in their efforts to effect the liberation of Italy, Hungary, and Poland. At home his campaigns for greater freedom of thought, of speech, and of action, and in behalf of the poor and the oppressed, have brought him into close touch with, and in some instances have led him to enjoy the warm friendship of, such men and women as Gladstone, Spencer, John Stuart Mill, Cobden, Bright, Cowen, Place, Harriet Martineau, George Eliot, Thomas Hughes, Francis William Newman, Charles Kingsley, and Frederick Denison Maurice. In these facts lies the especial significance of the two volumes of reminiscences he has brought together under the apt title of "Bygones Worth Remembering." Not only do they afford numerous and fresh glimpses of some of the brightest stars in the Victorian firmament, but, being written from the intimate knowledge of an active participant, they cast a flood of new light on not a few long-gone historical events and incidents.

In this latter respect, undoubtedly the most striking and not the least interesting chapters are the four devoted to the Chartist movement. This, as is well known, had its origin in the economic distress prevailing during the middle thirties, and in the intense disappointment of the working class at the failure of the Reform Act to secure legislation in their interest. Beginning with 1837, when the "People's Charter" was drawn up—demanding among other changes universal suffrage, a secret

[1] *Bygones Worth Remembering*. By George Jacob Holyoake. Two Volumes. E. P. Dutton & Co., New York.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ballot, and annual Parliamentary elections—agitation grew in volume until it culminated eleven years later in the famous "Tenth of April" march to present a monster petition to Parliament. Against what was regarded by them as incipient revolution the authorities hastily summoned troops and swore in hundreds of special officers, and a day which it had been feared would witness much bloodshed passed quietly. The consensus of historical opinion has been to commend the action of the Government and to view the Chartist parade as constituting a real menace, but from this Mr. Holyoake, who was out that day with the Chartists and had long been an eloquent advocate of their demands, sharply dissents. "There was less ground for alarm," he declares, "than when a Lord Mayor's procession passes through the city. The procession of actual Chartists, able to leave their work to join it, could never have amounted to four thousand. There was not a single weapon among them, nor any intention of using it had they possessed it. . . . Never did the craziest despotic government in Europe engage in such a political imposture. It was pitiable that the Duke of Wellington should have had no more self-respect than to compromise his great career by fortifying London against an imaginary enemy. The Government had plentiful information and must have known the truth—the contrary of what they alleged." Mr. Holyoake does not attempt to deny that "the Parisian revolution of that year had communicated unrest to the people of England," but he does deny, and most earnestly, that it had inspired them with insurgency, for which, he submits, "they were as uninclined as they were unprepared." Similarly, he urges that widespread misapprehension exists to-day concerning the rationale of Chartism, for the dual reason that Chartism has had no historian and that it has been incorrectly depicted in fiction. It will surprise many to be told that the Chartist of real life was very different from both the Chartist painted by Canon Kingsley in "Alton Locke" and the Chartist of George Eliot's "Felix Holt, the Radical." But such is the contention advanced here. Felix Holt, it is insisted, was "the Chartist of Positivism without a throb of indignation at political subjection. That may be Positivism, but it is not Radicalism." Alton Locke, on the other hand, is asserted to have been "a Church Chartist—not one of the Chartists of real life whom I knew, who were current in Kingsley's days, who signed the famous document which Place drew and Roebuck revised. They had principles. They did not seek paternal government of friendly Churchmen, nor of Positivists, nor that nobly organized kind of passive competence which Mr. Ruskin meditated for the people. The real Chartists—like the Co-operators—sought self-government for the people by the people."

Side by side with the Chartist agitation ran the movement for the repeal of the corn laws and for free trade in all commodities, and in this Mr. Holyoake took an active part. But of the long contest which ended in the complete abandonment of the old policy of protection he says very little, reserving his space for recollections of Cobden, Bright, and Thomasson, the three great leaders of the Manchester School, or, as he prefers to term it, the School of Cobden. "Cobden," he writes, "excelled among politicians of the people in enthusiasm of the intellect. He regarded strong, lucid argument as the omnipotent force of progress. When one morning the news came, 'Cobden is dead,' it was felt in every workshop in the land that a great power for peace and industry was lost to the nation. His disciples have grown with succeeding years, and if he be regarded as the founder of a school, no nobler one exists among politicians. He laid the foundations of free trade, not only for Manchester, but for the world." Despite this, it would seem that Mr. Holyoake finds the actual founder of the Manchester School in the Quaker manufacturer, Thomas Thomasson. "Mr. Bright and Mr. Cobden," he tells us, "may be said to have learned from him. When Mr. Bright went out to deliver his first speech at a public meeting, he went to Mr. Thomasson on his way, to take his opinion upon what he had in his mind to say. . . . Thomasson was not

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

one of those who strongly *wish* improvement but feebly *will* it. He willed what he wished, and gave his voice and fortune to advance it. He was not a foolish philanthropist, with emotion without wisdom; his aid was never aimless, but given discerningly to reward or aid others who rendered public service. His merit was like circumstantial evidence—if special acts did not exceed those of some other men, the accumulated instances made a record which few have excelled."

Others for whom the aged reformer evinces regard of the highest order are Gladstone, Spencer, Mill, Cowen, Place, Mazzini, Harriet Martineau, and George Eliot. With all of these he long enjoyed friendly intercourse. His sentiments towards the last named may be sufficiently indicated by repeating his statement that "when I found a vacant place at the head of their [George Eliot and George Henry Lewes] graves, which lie side by side, I bought it that my ashes should repose there should I die in England." Harriet Martineau—to whom, as to Gladstone, Mill, Cowen, and Mazzini, two chapters are allotted—is not only described as "the greatest political woman in English history," but is unhesitatingly said to have "accomplished more than any other woman ever attempted." Withal, it is added, "I never knew a more womanly woman. Her life was an answer to those who think that active interest in public affairs is incompatible with household affection." Mazzini, the fiery but lovable conspirator, could not ask for an abler defense than is to be found in these pages. Nor could the "Old Postillion" of the Chartists, Francis Place, who, it appears, instead of attempting to reply to the many charges leveled against him, "let them pass, merely keeping a record of the accusations to see if their variety included any originality." The most appreciative chapters, however, are unquestionably those relating to Gladstone, Spencer, and Mill. For the great Liberal chieftain Mr. Holyoake displays a reverential admiration clearly due in no small part to the fact that, antipathetic as they were in matters of religion, his agnosticism—on which, it must be said, rather unnecessary stress is laid throughout the reminiscences—made no difference in their relations. Gladstone, he records in grateful remembrance, "had the fine spirit of the Abbé Lamennais, who, writing of a book of mark depicting the 'passive' Christian, said, 'The active Christian who is ceaselessly fighting the enemies of humanity, without omitting to pardon and love them—of this type of Christian I find no trace whatever.' Mr. Gladstone was of that type. It was his distinction that he applied this affectionate tolerance not only to the 'enemies of humanity,' but to the dissentients from the faith he loved so well." In the case of Spencer the influence of Mr. Holyoake's agnosticism in determining his personal estimates is even more readily discernible. "Before the days of Spencer," he writes, "the world of scientific thought was mostly without form, and void. The orthodox voyagers who set out to sea steered by a compass which always veered to a Jewish pole, and none who sailed with them knew where they were. Rival theologians constructed dogmatic charts, increasing the confusion and peril. Guided by the pole star of Evolution, Spencer sailed out alone on the ocean of Speculation and discovered a new empire of Law—founded without blood, or the suppression of liberty, or the waste of wealth—where any man may dwell without fear or shame." Less favorable, however, is the picture he draws of Spencer the man, as revealed in anecdotes which, in the characteristics they emphasize, stand in marked contrast with the memorabilia clustered about the figures of Gladstone and Mill. Of the latter Mr. Holyoake writes with the enthusiastic respect of the pupil for his favorite master. "Mill," he avers, "was essentially a teacher of the people. He wished them to think, on their own account, for themselves, and not as others directed them. He did not wish them to disregard the thoughts of those wiser than themselves, but to verify new ideas so far as they could before assenting to them. He wished them not to take authority for truth, but truth for authority. To this end he taught the people principles which were pathways to the future. . . .

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Mr. Mill was a chartmaker in logic, in social economy, and in politics. None before him did what he did, and no successor has exceeded him."

Not all of Mr. Holyoake's comments on the prominent personages he has known are laudatory or friendly. Some of the adverse ones—and particularly certain observations on Disraeli, Lord Salisbury, Dr. Martineau, and Canon Kingsley—are palpably unfair. But, considering the experiences of his long and stormy career, it must be granted that he has, on the whole, succeeded in extending even to those whom he looks upon as most hostile or most ungrateful to him that toleration which he so admires in others and so earnestly urges on his readers.

A further characteristic of the author's opinions and reminiscences is a whole-souled optimism which, pervading his book, manifests itself perhaps most impressively in the final chapter. Here, addressing the wage-earners in whose interests he has spent the best years of his life, he rapidly recounts the benefits conferred on them, by the progress of science as well as by political and social agitation, since that year when, as a child laborer in a Birmingham workshop, he first became identified with them. For any disposed to pessimism a better antidote could not be prescribed than this chapter. It could, indeed, be wished that it might enjoy a far wider circulation than is possible in its present form, and, in especial, that the toilers of America, to say nothing of the toilers for whom Mr. Holyoake specifically writes, might grave upon their memories the closing words: "If working people adhere to the policy of advancing their own honest interests without destroying others as rightfully engaged in seeking theirs, the workers may make their own future what they will. They may then acquire power sufficient, as the 'Times' once said, 'to turn a reform mill which would grind down an abuse a day.'"

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

Complete Golfer (The). By Henry Vardon. Illustrated. McClure, Phillips & Co., New York. 6×8½ in. 283 pages.

Mr. Vardon has four times won the open championship of Great Britain and once the American championship. There is no doubt, therefore, that he knows how to play golf; and this book proves that he knows how to tell others how to do it. His descriptions of his style are simple, clear, and interesting, and his stories of experiences on the links in this country, England, and Scotland are rarely entertaining. His book is full of valuable hints, not only for the novice, but for the experienced golfer as well.

Complete Handbook of Religious Pictures (A). Compiled for the New York Sunday School Commission by the Rev. W. W. Smith. New York Sunday School Commission, 29 Lafayette Place, New York. 5½×8 in. 113 pages. 5c.

Final Preservation of the Saints (The). By Richard Venting. R. Venting, Greenfield, Ohio. 4×6½ in. 74 pages. 25c.

Fool for Love (A). By Francis Lynde. The Bobbs-Merrill Co., Indianapolis. 5×7 in. 204 pages. 50c.

Get Next. By Hugh McHugh. G. W. Dillingham Co., New York. Illustrated. 4×7 in. 111 pages. 75c.

Greater Waterloo (The). By Robert Richardson. The G. W. Dillingham Co., New York. 5½×7½ in. 270 pages. $1.50.

Leading Cases in the Bible. By D. W. Amram. J. H. Greenstone, Philadelphia. 5×7½ in. 220 pages.

Minerva's Manœuvres. By Charles Battell Loomis. Illustrated. A. S. Barnes & Co., New York. 5×7½ in. 415 pages. $1.50.

The story of a "return to nature" by two young people and their negro cook. The latter, born and brought up in the city, finds it hard to adapt herself to her new environment. The difficult task is finally accomplished, however, after many more or less amusing happenings.

Muses' Library (The). Twenty-five volumes. **(Coleridge, Carew, Vaughan, Patmore, Poe, Marvell, Procter, Browne, Blake, Waller, Keats, Donne, Drummond, Herrick, Gay, Johnson, Goldsmith, and Gray.)** With Introductions by Richard Garnett, Arthur Vincent, Canon Beeching, Alice Meynell, N. H. Dole, G. A. Aitken, A. H. Bullen, W. B. Yeats, Robert Bridges, George Saintsbury, A. C. Swinburne, and T. M. Ward. E. P. Dutton & Co., New York. 4×6 in. 50c. per vol.

It is proposed to extend this library of the poets to about double the number of volumes here offered; that is, to make the set in all from fifty to sixty volumes. The laudable

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

purpose is to give the public an edition of the English poets in convenient form at a low price, and with introductions and notes of real value. An examination of the names of the authors of the introductions as presented above cannot fail to show that the purchasers of the series have secured for this important service writers and critics of recognized authority; and a reading of the introductions will show that, though brief, they possess clearness of outline and intelligent discrimination. We note but one American poet (Poe) in the list so far published, and as presume that it is not likely that others will be included. It is, however, quite possible now to obtain the collected works of our great American poets in convenient form and at moderate price. Within its limit the library is widely inclusive, and the set, when complete, will cover its chosen field pretty thoroughly. In appearance the volumes are satisfactory externally, but one could wish for better paper and type.

Our Philippine Problem. By Henry Parker Willis, Ph.D. Henry Holt & Co., New York. 5×7½ in. 479 pages. $1.50.

As a statement of the position taken by the "anti-imperialists" this book is fairly adequate. It is remarkably free from the vehemence which the upholders of a minority opinion often seem forced into; it is, indeed, written in a very sober and colorless style. It is evident that the author, to his credit be it said, deliberately exercises restraint in his diction. Some of his criticisms are well taken. Undoubtedly, for instance, the administration of the islands is more expensive than it ought to be. It is clear, too, that the tariff question has been mismanaged. But extravagance and tariff monstrosities are not confined to the Philippines. The serious defect of the book is that it is not what it purports to be. It is termed a "study," a "review of our experience as a nation in governing the Philippine Islands." It is really an almost unqualified accusation against the American Government, not only of unfitness and failure, but of prejudice, insincerity, and sordidness. The author, without the slightest relaxation of his gravity, says, "I have tried to avoid bias." Yet he devotes a chapter to a "brief review of the origin of the Philippine problem" which is as patently partisan as any account could be. The Filipinos who abandoned revolutionary efforts upon American acquisition of the islands are "selfish *mestizos*;" the adjustment of American policy to new conditions is a "change of front;" torture as "a recognized method" is charged against the American army, though that charge was repudiated and was never substantiated. So it is throughout the book. The Civil Service is absurd, local government a failure, ladrones are beneficent protectors of the people, while the constabulary are the real robbers; American educational methods are impracticable and the attempt to teach English futile; social conditions have been lowered by American occupation, and the chance for material development by American agency is small. The author knows all about the motives of America in occupying the Philippines, and they were commercial; he knows the "real inwardness of the railway situation"—it is political. Political activity on the part of American teachers on one side, the author's, is commendable; on the other side it is another illustration of the Administration's hollow pretense. Any official statement is, of course, not to be taken at its face value; but facts based on the assertions of anonymous insurrectionists are offered to the reader as indubitable. "To sum up—the islands are a source of expense and trouble to the American people as a whole, and our occupation thus far has been injurious to the native inhabitants." The publishers have perpetrated a bit of unconscious humor—we cannot venture to hope it was deliberate—in announcing that this volume is based, among other things, on the author's experience as an editorial writer and Washington correspondent of anti-imperialistic newspapers. We cannot believe, however, their statement that the discussion is also based on his "personal investigations in the Philippines;" we think that when the author's experiences, like the facts narrated in his first chapter, "are apprehended in their chronological order," it will be found that his personal investigations are a part of the superstructure.

Parental Honesty. By Sylvanus Stall, D.D. The Vir Publishing Co., Philadelphia. 4½×6 in. 61 pages. 60c., net.

Principles of Heredity. By G. Archdall Reid. E. P. Dutton & Co., New York. 5⅛×8⅛ in. 359 pages. $3.50.

While possessing large and varied interest for the general reader, this work is specially addressed to medical men, as a class whom the author regards as both needing and neglecting systematic study of the subject. American medical degrees are viewed with some distrust in England; but Dr. Reid (as he would be called here, though wearing only the degree of M.B.) regards the intellectual status of the profession there as quite unsatisfactory, and needing enlargement both in breadth and depth. What is new in his work is mainly drawn from evidence, hitherto largely unused, concerning heredity, that he has found in the study of disease, especially of the zymotic kinds, and also of narcotics. This is held to establish conclusively that parental acquirements are never transmitted to offspring, and that the great mass of variation has another origin than that of the action of the environment on the germ-cells. The theory that the life history of the race is recapitulated in each individual has been strongly doubted. The fact is that there is recapitulation, but it is never complete. Regression, or reversion to an ancestral type, constantly occurs, and planes away useless variations. This is the factor always at work in nature, along with natural selection, to bring every species into harmony with its environment. To recognize both of these forces as complementary to each other is to dispel the

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

doubt that has been cast upon them separately. In discussing theories of mental evolution Dr. Reid holds that racial mental differences, such as those between French and Chinese, are mainly acquired rather than inborn, a fact set down by other writers under the term "social heredity." In the methods of religious and scholastic teaching he finds confirmation of the principles of heredity that he has expounded, and also matter for the sharpest criticism. He writes with a warmth of conviction that is stimulating to thought, and with a mastery of his subject which commands attention. Intelligent readers will indorse his plea that the science of public health, by promoting the survival of the unfit, emphasizes the need of stringent practical applications of the principles of heredity.

Real Boys. By Henry A. Shute. Illustrated. G. W. Dillingham Co., New York. 5×7⅛ in. 257 pages. $1.25.

Mr. Shute's title indicates precisely the reason of the great popularity of the two or three volumes he has already published, in which a New England boy tells of his fun, adventures, and mischief in a badly spelled diary. The fun is really not in the bad spelling, but in the genuineness and boyishness of the incidents and characters. Now Mr. Shute again attempts the same thing—that is, to present real boys and real boyhood—but in another way. He now tells the stories in his own person in the ordinary form of fiction. We cannot say that this makes his new book less amusing or jolly than the others, and we have no doubt it will receive an equally warm reception.

Rock-a-bye Book (The). Children's Lyrics by William S. Lord. The F. H. Revell Co., New York. 5½×7½ in. 55 pages. 50c., net.

Romance of Gentle Will (The). By Clyde C. Westover. Neale Publishing Co., New York. 5×8 in. 297 pages. $1.50.

Rubáiyát of Solomon, and Other Poems. By Amanda T. Jones. Alden Bros., New York. 5×7½ in. 210 pages. $1.25.

Representing John Marshall & Co. By Earl Underwood. Illustrated. G. W. Dillingham Co., New York. 5×7½ in. 171 pages. $1.

Secret Passage (The). By Fergus Hume. Illustrated. G. W. Dillingham Co., New York. 5×7½ in. 320 pages. $1.50.

Waxwing. By Caroline A. Mason. The F. H. Revell Co., New York. 5×7½ in. 48 pages. 30c.

Yourie Gardenin: A Russian Character Study. Anonymous. Neale Publishing Co., New York. 5½×7½ in. 280 pages. $1.50.

Correspondence

Letters addressed to the Editors of The Outlook, to receive any attention whatever, must in all cases be accompanied by the name and address of the writer. Names will not be published if a request to that effect is made by the writer, but no attention, either personal or editorial, can be paid to anonymous communications.

Not a Hypnotist

[Readers of The Outlook will remember Mr. Haskell's readable article not long ago about Judge Lindsey, of Denver, Colorado, under the title "The 'Kid Judge' of Denver." As we happen to know, not a few of our readers have been surprised at a sensational story which has been widely published to the effect that Judge Lindsey intends to practice hypnotism in his Juvenile Court. This story was promptly denied, but as denials often fail to overtake misstatements, we are glad to have from Judge Lindsey the following statement about this matter. — THE EDITORS.]

To the Editors of The Outlook:

I never made the statement recently attributed to me, that I intended to practice hypnotism in the Juvenile Court of Denver. I have been very much annoyed at an absurd story to this effect given general circulation throughout the country. I know nothing about hypnotism, never pretended to practice it, and have no intention of taking it up. For several years our Juvenile Court has sent the toughest alleged boy criminals the police could bring us to the reformatory alone, and a certain police officer in Denver gave out the story that they must have been hypnotized. From this absurd statement, which was not even intended seriously, the story seems to have started. I distinctly stated to the representative of the newspaper responsible for the story given such wide circulation that I had no intention of experimenting in hypnotism. I did admit that I had been interested in reading the little volume of Dr. John Duncan Quackenbos upon "Hypnotism in Mental and Moral Culture." Dr. Quackenbos is a distinguished scientist, and seriously advocates the use of hypnotism in extreme and exceptional cases of moral depravity. Because of his high standing and eminence in his profession and some remarkable experiments made by him, I admitted to the reporter that within certain restrictions it might some day be recognized among preventive measures. From these natural admissions a story was manufactured that has been as astounding to myself as to some of my friends, and because of hundreds of letters received regarding it I make this explanation. The Associated Press denies any responsibility for circulating the story, and refused to publish my denial.

BEN B. LINDSEY.

Denver, Colorado.

A Memorial for a Beautiful Life

To the Editors of The Outlook:

There appeared in a May number of The Outlook a letter from Dr. H. N. Barnum, of

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Harpoot, Turkey, stating something of the work and needs of that important mission station of the American Board. Since that time the sad news has come telling of the call to "higher service" of Mrs. Anna Tracy Riggs, the young wife of the President of Euphrates College, after spending less than a year in her new home. Herself the daughter of missionaries, born in Turkey, and fitted for her position by all natural graces and every advantage of an American education, she had already won the hearts of the poor and oppressed Armenian women, as well as endeared herself to her associates, who looked to her to accomplish a great work, not judging so much from what she had done as by what she was—a rare and lovely woman.

The word of her death has brought sorrow into many homes in America and England as well as Turkey, for to know her was to love her, and wherever she went she left warm friends behind her. To one of these, who has always known her—and through her and her parents the needs and opportunities for mission work among a wretched and downtrodden people—there has come the thought of a way her friends might unite to continue her work and perpetuate her name in Turkey, by building an Anna Tracy Riggs Memorial Hospital at Harpoot. It is in the hope of reaching all her friends, and possibly of making some new ones for her, that this letter is written. For ten thousand dollars a site can be purchased and a building erected and properly equipped to accommodate fifty beds. Save for the salary of the physician in charge—already on the ground—and a nurse soon to be sent out, a hospital there will be partially, if not entirely, self-supporting.

The need for such an institution can hardly be overestimated, where the nearest one is six days' journey from Harpoot, and this is a region with fully two million inhabitants. Will not the fathers and mothers who read this give a moment's thought to what it would mean to them to bring up a family in such a land? We, who live within telephone call of doctors, druggists, nurses, and operating-tables, can scarcely conceive such a condition. We, for whom so much care and thought are expended to insure public safety, and where health boards and officers supplement our private efforts to maintain sanitary conditions however imperfect they are as yet; we, among whom the death-rate is constantly decreasing, owing to innumerable ounces of prevention—can we not give this pound of cure to a people whose unmerited wrongs greatly aggravate their physical ailments? Many of them, in the effort to lift their race, are starving their bodies in order to feed their minds. Nor will this minister to them alone. Experience has proved in foreign fields, as in our own land, that nothing breaks down racial prejudice more surely than this healing of friend and foe alike. And in modern mission work, as in the days of the Great Physician, healing bodies often means healing souls. All funds for this purpose may be sent to the Athens National Bank, Athens, Pennsylvania, and will be receipted. Any requests for further information will be cheerfully answered by Miss Jessie W. Murray, 735 South Main Street, Athens, Pennsylvania.

J. W. M.

"Loose Optimism"

To the Editors of The Outlook:

You have lately printed an article, "Political Signs of Promise," by Mr. William Allen White, that seems to me characteristic of the very most unpromising symptom of the time. If I am right, this article and others like it inculcate a loose optimism very dangerous to our political and social life, which demands a protest.

There is a personage in one of Charles Reade's novels who goes about exclaiming, in season and out of season, "*Courage, mes amis, le diable est mort.*" If his friends believed him, he was leading them desperately astray. The devil was not dead then, nor is he moribund now. To announce that he is dead when he is very much alive is childish and trivial. In so far as the announcement is credited it is harmful. It is the spirit in which such announcements are too often made that is the really dangerous thing.

There is no space to deal here with Mr. White's facts and interpretations of facts. He has summed up his deductions on page 670 of The Outlook for July 15. Permit me to quote them with a few comments. He says: "The gist of it all is this—that as the people grow honest their government will grow honest" (most true—the question at issue is precisely this: *Are* they growing honest?). "If civilization in the United States means anything" (the question at issue), "if popular education generates moral energy" (which is exactly what many sober critics of our popular education are doubting), "if freedom of speech and the press makes a people brave and wise" (which is, judging from our own experience, doubtful—for dare we say, in the first place, that we Americans are brave and wise? and, in the second, that our newspaper press, the scandal of the times, even *tends* to make us so?), "if an open Bible improves the actual conduct of a people" (the Bible has been open to Englishmen since 1525, and it is at least a question whether the improvement in our conduct since then is any greater than the corresponding improvement in the conduct of the Latin peoples, to whom the Bible has not been open), "then the American people should be growing more nearly honest and shrewder in their judgments" (again the question is, *Are* they growing more honest? More shrewd they have grown, and it is precisely their growth in political and business shrewdness that is gnawing our vitals). "We have indeed," says Mr. White, "not yet attained perfection, we are not living under the best possible government, but we are living under the best possible government for the men of to-day." (Are we so? It is at least permitted gravely to doubt it, and here again it is the

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

question at issue, not to be solved by mere asseverations that the devil is dead or dying.)

My deepest objections to such conclusions as Mr. White's are not to the alleged facts; but to the loose optimism, the trivial-mindedness, the superficiality of the spirit that leads him and millions of his countrymen to live more or less contentedly-satisfied with the murmurings of orators and writers that all is for the best in the best of all possible worlds. Is it so? Is it not, on the contrary, a fact that the business of the country is thoroughly corrupted? Wherever it touches city, State, or National politics, is not its touch corrupting? Our spasms of political reform come only when taxes and other burdens are too high for our pockets. Whenever business does not touch politics, is it not sodden with a kind of blackmail in the various commissions, concessions, and rebates that A must grant to B before C can purchase from D the food he needs, the clothes he wears—the right to exist, in short? Are we so certain that our popular education is generating moral energy, as Mr. White declares? Shrewdness, smartness, mental energy, are generated, beyond a doubt, but—moral energy? Are not superficial boastings sapping the Nation's respect for truth of all kinds, injuring its whole attitude toward verity in general? To take one example: Since the Spanish-American War, the American people is satisfied that it can whip all creation. Suppose we should run up against the Japanese in the Philippines some fine day—soon? One would think this a sobering question; but let it be put to the first American you meet, and hear his boasting answer. His easy-going optimism has no doubts, nor will it have till the guns begin to speak, until he has an army of a million men to raise and equip. I am using this as an example only.

It is an easily defensible position that there are signs of promise in American politics and in American society. Perhaps the greatest of all comes from the undoubted fact that the President and certain others in high station have demonstrated to the youth of the country that it is possible to "succeed" in life and yet to be yourself; that it is no longer *essential* to conform slavishly to the most commonplace standards—not essential, though so much more comfortable. Millions of young men now believe that—and our youthful President's best gift to the country is their new faith. Their fathers had it not. Results will not flow from it, however, without courage to see and to say what is true, without resolute hearts to correct National failings—boastfulness, triviality, inconsequence, the flouting of the law—and patiently to reform all of these and other errors. When each one of us has reformed, then, and then only, all will be. With this truism, which seems to the writer more fruitful than the sentences he has but just quoted, I conclude, asking for myself and for my countrymen modesty as well as shrewdness, humility as well as competence, a reasonable foresight rather than a face turned to "the instant need of things," a belief in the validity of general principles rather than a practice of temporary expedients. Q. R. Z.

Chivalry and the Reverse

To the Editors of The Outlook:

I was much interested in the Spectator's recent discussion of courtesy in the street-cars. I am constantly meeting instances of courtesy and chivalry, although I am sorry to say that there are many examples of the opposite. I was impressed during a recent trip to Philadelphia with the uniform consideration I received from street boys in various parts of that city whenever I needed to ask them for information. I wish that you had come out a little stronger on the evidences of an increase of chivalry on the part of our young women. I believe that this problem is coming into better form, and that our young women who are in business are developing forms of courtesy quite unknown in the past. That there is need of conscious effort in this direction is evident from specimens of the "woman errant" whom we meet. I have recently had an encounter with one who has little sense of the value of other people's time or energy; who wishes full consideration on the broad basis that will apply to both man and woman; then demands added consideration because she is a woman, still more because there are several people depending upon her; deplores the lack of appreciation afforded her; and wishes my help in securing her a position where she may be safe in writing up her enemies and dealing with them according to her standards of justice. M.

The Maria Mitchell Memorial

To the Editors of The Outlook:

I have been so much interested in The Outlook's view of preserving old homes that I have thought you may care to know of the memorial to Maria Mitchell on Nantucket. It is gaining slowly as a scientific memorial, and, if we can believe the comments of its visitors, is well worth the time spent by tourists in going to see it. The uphill work of accomplishing this with moderate fees and few donations is apparent, but the growth is steady and safe, I believe. Miss Mitchell's interest in nature and science generally would, I believe, have led her to sanction the general science plan of the memorial, and her nature would have rebelled at a storehouse for mementos only. Therefore we have active committees working for certain ends—flora, fauna, and especially the coast lines and their geological origin. This latter is especially appropriate to the family interests, as Miss Mitchell's father surveyed for one of the earliest maps of the island, and her brother, Professor Henry Mitchell, spent his life in United States Coast Survey work, in all of which she was much interested. L. S. H.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED